THE PRESENT AGE.

CHICAGO OFFICE, 364 WARREN AVENUE. *"We persecute no man, neither will we abet in the persecution of any man for religion's sake."*—Thos. Paine. NEW YORK OFFICE, 213 WEST 23D ST.

Vol. VI. No. 12. NEW YORK AND CHICAGO, SATURDAY, FEBRUARY 24, 1872. Whole No. 177.

At Home and Abroad.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth which is the enjoying of it; is the sovereign good of human nature."—*Bacon.*

THE HILLS OF THE LORD.

BY WILLIAM C. GANNETT.

God ploughed one day with an earthquake,
And drove his furrows deep!
The huddling plains upstarted,
The hills were all aleap!

But that is the mountain secret,
Age-hidden in their breast;
"God's peace is everlasting,"
Are the dream-words of their rest.

He hath made them the haunt of beauty,
The home elect of his grace;
He spreadeth his morning on them,
His sunsets light their face.

His thunders tread in music
Of footfalls echoing long,
And carry majestic greeting
Around the silent throng.

His winds bring messages to them—
Wild storm-news from the main:
They sing it down to the valleys
In the love song of the rain.

Green tribes from far come trooping,
And over the upland flock;
He hath woven the zones together
As a robe for his risen rock.

* * * * * * *

And lo! I have caught their secret!
The beauty deeper than all!
This faith—that life's hard moments,
When the jarring sorrows befall,

Are but God ploughing his mountains;
And those mountains yet shall be
The source of his grace and freshness,
And his peace everlasting to me.

—*Old and New.*

AGITATION IN SYNODS.

The Brooklyn Presbytery has been greatly excited, in fact it has been shaken to its center. The great cause of Presbyterian Christianity may be said to have been literally in danger. So great has been the excitement, the daily papers have chronicled the proceedings of their meetings with much feeling, as if the matter up for discussion were of utmost importance. And we may consider the events of the past week as having a vital influence upon society.

Miss Smiley, the eloquent inspired speaker who carries her congregations with her and "revives" the religious zeal of the churches, was invited to preach in Rev. Mr. Cuyler's church. She drew crowds to listen to her, and religion seemed to be once more on the high-tide of public favor, when lo! the great glowering eyes of the synod looked upon Mr. Cuyler and bade him quail. The matter was brought up before the synod, and an animated discussion followed. Shall a woman be permitted to preach? Happy indeed for women that question has at last reached the solemn conclave of Presbyters! We may be quite sure now that it has gone everywhere and demands to be answered.

The minister who attacked Mr. Cuyler's position proved that it was contrary to the usages of the Presbyterian Church to allow a woman to preach! One member placed himself entirely in the Bible, declaring synods and assemblies were trash compared with God's word. Miriam, Deborah, and Huldah were all the prophetesses mentioned in the course of over three thousand years, and that would allow only one in twelve hundred years, and this mighty argument was sufficient to doom woman to silence for all time—only permitting one in a thousand years to have speech. There was but one singer in all that period, therefore men must not write hymns or sing songs until the expiration of those cycles of time that allow another inspiration of musical utterance! Mr. McClellan—he must be related to the one who kept it quiet on the Potomac—said that the New Testament church was molded after the temple, and therefore women could not preach!

Others upheld Mr. Cuyler in the position he had taken declaring that the proceedings of the synod were irregular and illegal. Dr. Spear said: "We can't discredit Presbyterianism any more than by doing this thing," viz., censuring Mr. Cuyler. The Rev. Mr. Talmage said either Dr. Cuyler did right or wrong in inviting Miss Simley to preach and he offered resolutions exonerating Mr. C. from all blame. One resolution is as follows:

"That we hail the coming of the time when woman who was last at the cross and first at the sepulchre shall go everywhere, recommending the pardon and comfort of the Gospel to a suffering world."

Elder Lambert said excluding women destroyed the Sunday school where women had so prominent a part to perform. Rev. Mr. Lee called the matter "small potatoes" that should be put on the table, under the table, or anywhere out of sight.

After a full preceedure of the discussion the following resolution was passed:

"This Presbytery having been informed that a woman has preached in one of our churches on Sabbath, at a regular service, at the request of the pastor and with the consent of the session; therefore,

"*Resolved*, That the Presbytery feel constrained to enjoin upon our churches strict regard to the following deliverance of the General Assembly:—'Meetings of pious women by themselves for conversation and prayer we entirely approve. But let not the inspired prohibitions of the great Apostle, as found in his Epistles to the Corinthians and to Timothy, be violated. To teach and to exhort, or to lead in prayer in public and promiscuous assemblies is clearly forbidden to women in the holy oracles.'"

And after prayer the session closed.

Mr. Cuyler's society had a triumphant meeting, where he was warmly congratulated on the fact that no censure was passed on his or her society and he congratulated the Presbyterian body that no harsh words were uttered and that not even a scratch was left to show the greatness of the affray.

Thus ends the farce for the present, but the strength of the body was all with Mr. Cuyler, and thus the spirit of the age speaks out even through acts of illiberality and bigotry.

REPORT OF LAURA CUPPY SMITH'S LECTURE IN LYRIC HALL, SUNDAY, JANUARY 28.

THE SOCIAL PROBLEM REVIEWED: FASHIONABLE MORALITY EXPOSED: THE WOMAN SIDE OF THE FISK TRAGEDY.

I appear before you this evening without the formula of an introduction. If I have a truth to tell you, you will forget my personality, and if not, my name will not be worth remembering. I have been informed that my subject is not a fitting one for Sunday. George W. Curtis says that the ministers are constantly dealing with the erring kings of Judea but have no text for Broadway or the avenue. All the vital questions of the day are fit subjects for Sunday, and a subject not fit for Sunday is not a fit subject for consideration during the week. For religion is a vital principle, as active on Monday as Sunday. A true religion can not be laid aside with the Sunday clothes, but goes with us to the market place to the place of trade, elevating, divinising and enlarging our daily existence.

A few weeks since, New York was deeply stirred by a lecture delivered in Steinway Hall. Whilst that earnest woman, Mrs. Woodhull unfolded her ideas upon that mighty audience, any unprejudiced person must have seen how society, based on rotten institutions, was tottering. Why did that lecture create such a sensation? Because many felt like the Athenians in the time of Paul, that their craft was in danger: for she spoke of divine institutions in place of the old and decayed ones, and all the interests of society were involved. The working men said, this woman means equal rights for all, and that the corrupt social system shall fade away. All that believed in corruption quaked and trembled, while those who saw with prophetic eye, beheld the dawn of the beautiful new time, a new social era. Why should we be afraid of liberty? those only are afraid who love bondage. Where the spirit of God is, there is liberty, and of such liberty we need not be afraid. But who have said the most against Mrs. Woodhull's speech? Those who believe in false morality. The false moralists everywhere are afraid of these reforms, and sneer at the woman who promulgates them.

Let us look at American morals. Society is organized in hypocrisy. The social system is so corrupt that it cries out to heaven for the probing of the social ulcers everywhere apparent. What is marriage seen from the standpoint of false morality? Mothers smile upon the mercenary marriage that teaches our young women that they must be taken care of, and must marry for a home. The lady must marry a house and lot and accept the husband as an incumbrance. The woman that sells her virtue is called by a name too vile to repeat, but the woman who sells herself for a home is called a respectable matron. And every day is this going on and beauty and grace are koocked down to the highest bidder and the mothers say that their daughters have formed an alliance with a man of wealth, and not with worth, respectability or virtue.

The diamond wedding of a few years since was the advertising of a beautiful girl sold to a *roue*. And you, young men, are going to destruction because on your small salaries you are afraid to marry. I have spent many years on the Pacific Coast and there young men said: "I cannot enter into society because it costs so much." A young man on a small salary cannot afford the luxury of a wife. Hundreds of young men go down to destruction because the homes of our young women are devoted to luxury, and when a mechanic sues for one of them, the father and mother say: "You are not in the circle of our society," and so the honest young man goes by the board. The mothers say a reformed rake makes the best of husbands; why, then, does not the reformed prostitute make the best of wives?

We are constantly being shocked by tragedies. Years ago in Washington a fashionable libertine shot a fashionable libertine, and the result was the papers were full of accounts of the Hon. D. E. Sickles, and he was acquitted because he was a man. Society acquitted him too and delighted to hear of his wrongs. But when he forgave his seventeen years old wife, all Washington hissed and said, by the ostracism visited on them, that they would have nothing to do with those who followed the example of Christ and forgave the erring. These are the people that are shocked at a new idea, and at anything that shall destroy the present social system.

A certain mother in San Francisco had a beautiful daughter, and evil befell her of the worst kind. The committee of the mother's church said: "Send your daughter away, hide her, conceal the consequences, destroy the child, and let the daughter return and marry an honest man." But the mother answered, no! and then church and Christians recoiled from her and said: "If you hold such utopian ideas as to insist that your daughter shall behold the father of her child and receive his visits, we have nothing to do with you." And in all San Francisco that mother could not find a home for her daughter, and only in the home of an outcast was she at last sheltered.

Such things are occurring day after day in society. This is fashionable morality, and never shall we reform these conditions until we deal with causes. What! build homes of refuge for outcast women and brand them with a mark on the forehead and let the seducer sit in Congress! What sort of justice is this? I am not here to make excuses for prostitution, but I demand that the seducer and the seducer be placed side by side. If the doors are opened for one let them be for both, and in Heaven's name let them both stand where God has placed them; for never are they divorced by the higher law. The same fearful consequences visit them both.

A great deal has been said of the rights of women, and I am a believer in them, and so I am in the rights of men. I do not believe a woman's government would be perfect, and perhaps it would be as great a failure as is man's, but I believe in the union of both.

Our mothers have said, our daughters must be shielded, but no matter for our sons, for no one visits on the sons the consequences of any little delinquency. Women are to blame here. The mothers that would be shocked if their daughters were to attend a woman suffrage meeting, would allow them to be whirled about in the dance by a half intoxicated man. It is for women to teach their sons that moral purity is just as divine in man as in woman. Were this matter taken in hand by the mothers, our American youth would rise at once to the dignity of this expectation. When our young women say, I will not associate with the seducer nor will I touch the hand that has lowered a sister woman to destruction, nor enter the heart that has become the sepulcher of another woman's heart—as soon as our young women rise to this point, then society will begin its regeneration. We demand this at the hands of our sister women. They need not petition Congress to grant them to be thus noble in act and thought. Mothers allow their daughters to be found at the theater with a man of known immorality who would consider their daughters defiled if they should touch the garment of a prostitute. We need a purification of society, and not the building of homes of refuge for the profligate, because it would be inconvenient to place our countless men, senators, congressmen and those of high rank in such asylums.

Then we see as we advance how unjust and cruel and foolish the world is in regard to these matters. We must begin reform in the education of our sons and daughters. We must teach them that labor is a blessing; that no one should have that which he does not earn. Therefore in educating our daughters we must teach them that they must be self-sustaining. Labor would call out all the divine attributes of women; I do not say of ladies, for a little lace and velvet and silk will make what is called a lady, but a woman is God-made and a greater compliment cannot be paid to men and women than to say he is a true man and she a true woman.

We should teach our sons and daughters the divinity of existence and the great mystery of life and the necessity of physical purity. Physical health is the basis of religious life. The terrible theologic ideas that have cursed the world never came from God: they came from a diseased liver or a dyspeptic stomach. We need healthy bodies in order to have healthy thoughts. And we have had too much talk about death. Teach your children that they are to live eternally, that death is transition: say to them prepare to live: teach them that these grand structures, their bodies, must be kept in health. Everything has been taught them that ought not to be taught and everything that ought to be taught has been neglected. The father and mother are the ones to teach their children.

When Christ walked the earth he associated with publicans and sinners. To-day our ministers are too good for such associations; our respectable churches are closed against them. Those that are sick need a physician. When Florence Nightingale entered the hospital, people said she would meet with insult, but in the Crimean war, the soldiers kissed her shadow as she passed. No man can respect God until he has learned to respect himself. Upon the youth of our land depends the majesty of this republic.

The other day a fearful tragedy was enacted in this city, and the great Prince of Erie was murdered. We would not take one flower from the chaplet that rested on his coffin. It is reported that men wept over his bier in memory of some good deed that he had done. I would not profane his grave. I never saw a man all depraved and bad, and I have heard of good deeds, done by this man, but I have not heard one word of pity for the woman associated with him, and women gathered about her home and said, let us trample her to death. These women were perchance mothers, and know not what may befall their loved ones. I do not say one word in justification of vice, but I do plead for charity from woman's lips. We are not to sit in judgment on any one; remorse does its worst for them. So let us be equal in our mercy. Half those who abused Mr. Fisk were doing the same deeds. Let us have a little mercy for the woman; and if there was good woven in that man's erratic life, so was there in the woman's. Some mother once delighted in her beauty.

It is said that the people are not ready for these truths, and yet to-day the people hold the pulpits in check. The ministers who come to the city can call on Mrs. Woodhull who would not mention her to their people. The masses repress the utterance of the pulpit. Henry Ward Beecher is popular just as far as he startles the people with truth, but when they find a power that is repressible they repress it.

What will be the result of this agitation? The heaving up of the foundations of society. There is one grand comfort, to be found in contemplation of the future time when women's votes will not be bought by whisky. Out of all the chaos there will be confusion. Your forefathers found confusion when they threw off monarchical rule. When we look with prophetic eye to the future and behold what future generations shall enjoy of liberty, we behold before that time struggles, confusion. We want no coward in this new movement.

The reformers have not taken the platform from choice. There is Lucretia Mott in her venerable beauty, her snowy hair grown white in the work for human rights.

Mrs. Stanton, on whose face sit the dignity and self possession and earnest effort worthy of the highest place in a nation's respect. Susan Anthony, irrepressible, undaunted, eager.

Victoria Woodhull, with face careworn with the stamp of long and weary work, upon it. Such women are not triflers nor to be trifled with. It is the libertine who is afraid of this movement, for the foundation of his pleasure will be rooted up. It is the sensualists that afraid. Look at these women: they are women of sorrow and acquainted with grief. They have no time for frivolity or fashion; they have earnest work to do.

As I came here to-night I left a kiss on the lips of my two year old girl. In such a consecration could I do ought that would harm her purity. I have two manly boys and I feel that it is to insure a healthy morality for them that I labor, and those who think with me do not fear to look at this social problem. The agitation of thought is the beginning of wisdom. The ballot in the hand of woman is to make her equal with man. We need to see men and women together in government. We need to see mercy sit beside justice, to see love and truth go together hand in hand. You say reconstruction is dangerous work. I repeat, social reform is hazardous work and we want no cowards. We are ready to walk through martyrdom if need be for this holy cause. Let us remember this, "where the spirit of God is, there is liberty."

NOTES.

Mr. Hepworth's secession from the Unitarian Church, if all accounts be true, was not from his inability to subscribe to certain tenets of that church, but from the great difficulty he found in distinguishing between divinity and dividends. It is asserted that he was engaged in an active conspiracy to obtain possession of the Church of the Messiah which is valued at a quarter of a million of dollars.

It is reported that Rev. A. Putnam, a prominent Unitarian preacher in Brooklyn, has most decided leanings toward Episcopalianism. The predictions made years ago in relation to the great church leaders of the day, are rapidly being fulfilled; the more conservative of them are gravitating toward Rome, the more liberal toward reason, and by and by the great conflict will come between the two opposing forces which shall result in universal emancipation from all that can fetter the soul in its progress toward the divine stature of perfect manhood.

We regret to learn that through the failure of the proprietor of Lyric Hall to keep his contract, Mrs. Laura Cuppy Smith cannot go on with her course of lectures. Her first lecture of Jan. 28, of which we give a synopsis, drew an audience that filled the hall to overflowing, and the speaker was frequently and warmly applauded. There was every prospect of this being a brilliantly popular and successful movement, when suddenly those who had hired the hall on contract were informed they could have it no longer. When the owner, or agent, who let it was remonstrated with and threatened with a legal action for violation of contract, he coolly replied there could be nothing done about it for the papers were signed on Sunday, and were therefore illegal. The contemptible pettiness and meanness of this transaction deserves to be shown up by every newspaper in the land. How far the thing was brought about by the influence of the semi-Christian and semi-infidel society worshiping in the same hall through the day, we know not. We can only say that the animus of its minister, Rev. O. B. Frothingham, toward Spiritualism is anything but friendly. Mr. Frothingham, unlike Theodore Parker for whom he has always professed so much admiration,

[Continued on fourth page.]

GENTLENESS.

If thou hast crushed a flower,
The root may not be blighted
If thou hast quenched a lamp,
Once more it may be lighted;
But on the harp or on the lute,
The string which thou hast broken,
Shall never in sweet sound again,
Give to thy touch a token!

If thou hast loosed a bird,
Whose voice of song could cheer thee,
Still, still, he may be won
From the skies to warble near thee;
But if upon the troubled sea,
Thou hast thrown a gem unheeded,
Hope not that wind or wave shall bring
The treasure back when needed.

If thou hast bruised a vine,
The summer's breath is healing,
And its clusters yet may grow
Thro' the leaves their bloom revealing;
But if thou hast a cup o'erthrown,
With a bright drop filled—O, never
Shall the earth give back that lavish wealth
To cool thy parched lips' fever.

The heart is like that cup,
If thou waste the love it bore thee,
And like that jewel gone,
Which the deep will not restore thee
And like that string of harp and lute
Whence the sweet sound is scattered—
Gently, O gently touch the chords
So soon forever shattered.

For the Present Age.

VIVISECTION—CLAIRVOYANCE.

"Animals Friend" in the English Mechanic and World of Science," writes thus:

"Observing an account of recent experiments in an unfortunate rabbit to determine the origin of nerve force, the thought has occurred to me and doubtless to many others, what right can man claim to perform any such operations on living creatures. I ask whether such tyrannous and reckless barbarities ..... can be really conducive to the interests of man ..... A sum total of all the vivisection operations as published by English and foreign writers ..... would form a sickening narrative compared to which all that history relates concerning the tortures of the Middle Ages, including those of the Inquisition, could only offer a parallel. But is it really needful that such a flagrant evil be done in order that good (if any) may ensue? Some medical writers have declared their belief that the results of vivisection experiments have proved, as they justly deserve to be, wholly untrustworthy and therefore valueless. ..... During the comparatively very brief period that geology proves man to have occupied the earth as the responsible ruler and guardian of its less intelligent creatures, this liberty seeking clamant for the rights of his own genus has ever been to all other animated beings their bitterest scourge and most ruthless tyrant; to such an extent, indeed, that it might well suggest an inquiry as to how, by the natural laws of requital and redress, such brutalizing tendencies on his own disposition may not have served to retard or arrest that very national liberty, social right and moral and intellectual progress he has for many centuries been struggling to obtain. But the ages of bear, badger and bull-baiting have happily passed away, with their concomitant sanguinary and ferocious acts of persecution and torture, inflicted in the good old times of savage ignorance and cruelty by man upon his fellows. Let us hope that with a progressive, intelligent and merciful enlightenment, vivisection will speedily follow, to be remembered only with horror and loathing by all succeeding generations, even as we regard the crimes of those centuries which have elapsed."

All true. But more than this: the development of the spiritual or intuitive family even in its present elementary stage, supersedes the *seeming* necessity for vivisection. A good clairvoyant or psychometer, having some knowledge of physiology, anatomy, etc. (the more the better) and thus capable of *understanding* and intelligently describing what is thus seen by the inner or spiritual senses, could observe the workings of the vital organs in men or animals with whom he or she might be placed *en rapport*, with the advantage that in place of observing these operations while the body was writhing with pain or dulled by anæsthetics, the *habitual* workings of the system would be uninterrupted. Errors to which clairvoyants, like other persons are liable, could be corrected, as is done in other methods of observation, by multiplying the data. Thus the development and application of the spiritual faculties are concurrent with the highest reason, the purest morals, and the most advanced science.

ALFRED CRIDGE.

BOSWELL once asked Johnson if there were no possible circumstances under which suicide would be justifiable. "No," was the reply. "Well," says Boswell, "suppose a man has been guilty of fraud that he was certain would be found out." "Why, then," says Johnson, "in that case let him go to some country where he is not known; and not to the Devil, where he is known."

From the Methodist.

THE BEAUTY OF WINTER.

The beautiful aspects of nature are not limited to times and seasons. This would be a strange world if the revolving year clothed it now with grace and then again with ugliness. Winter, to those whose frames are in harmony with it, is neither sullen nor repulsive. The cold gray of its clouds, the sombre hue of its earth, and the dimmed brightness of its brief days have a charm of their own. The colors of the universe are toned down, but the reverent eye can detect the touches of the divine Artist still. The keen air of winter is more resonant that the moisture-laden atmosphere of summer; the sense of hearing grows more acute, and sounds which, in other seasons, would be dull thuds, in winter bring echoes. The chords of nature are strung to their utmost tension, and every one rings out melody.

Perhaps to this fact of nature is due the musicalness of winter winds. Dwellers in cities, where houses in long rows shelter each other, know little or nothing of this weird music. The winter wind, as it sweeps around the country-house—now sobbing like a fretful child, now dying away with a long sigh, now coming on ten thousand strong, with a whistle and a whirr, as if it would storm its way indoors—creates the feeling that the whole mid-region of air is vital, and endued with semi-intelligence. One is now and then startled with sounds that almost resemble human calls. To the lover of the beautiful, such sounds are but strains from Nature's great orchestra, which never ceases its outpouring of melody, though the melody fall for the most part on inattentive ears.

But the eye is not left in the winter unblessed with sweet visions. The glinting of the sunbeams through the bare and blackened branches of the forest all the poets love to celebrate. The cloud formations follow each other so rapidly that there is a constant change in the tone of the landscape. And as we are made to be affected by the aspects of nature, we find our feelings played upon with a power which it is impossible to resist. Our sensibilities are toned down with the subdued coloring of the outer world. Occasionally, however, there comes to us in the midst of winter, with the southwest wind, a return of mellow October. We see all things in the golden mist one more; the haze gathers again upon the horizon, and at sunset is burnished till it is all aflame. Such days we have had since the beginning of our new year, and they make our winter inexpressible lovely.

If the lesson of summer is gentleness, the lesson of winter is force. The stern grip with which nature in winter lays hold of us teaches us a like firm grip when we deal with nature's facts. The mythology of the northern races is a mythology of force. Thor smites with his hammer, and Odin, resistless, calls the brave to war. The Northmen, when they burst from their hidden home, carried dismay over Europe, down to the very tips of Italy. They had fought so long with cold that they became brawny fighters of men. No winter-enduring race can be nerveless; they will have thews and sinews, and if their winter is followed by a full measure of summer, they will be capable of the highest achievements.

To learn the blessings of this season, we need not, with Dr. Bushnell, study the "moral uses of dark things." The winter is not dark; it is brightness relieved of the glare, which if not suspended for a time would become painful.

BEECHER'S EARLY EXPERIENCE.

In a recent "Lecture Room Talk," Mr. Beecher said:

Well, I may as well tell you—when I began to preach I never expected to do much. But I meant to do as well as I could. I never expected to go anywhere. I was asked to cross the river from Cincinnati and preach in Covington; and I went over and began to preach there. I did not know but what I was going to stay there. And I was perfectly willing to stay. But I was soon called by a woman to Lawrenceburg. She was the factotum of the whole Church; and I went there and spoke to a well-nigh empty building. I was settled over a town with two distilleries and twenty devils in it. I was very poor. There was no patrimony coming to me, as you know. The moment I was out of the seminary I was without my father's support, and was obliged to take care of myself. I had a salary, but it was a salary of only four hundred dollars. And I took half of that to go to New England to get married with. And as the parish only paid half of it, and the other half was to come from the Missionary Society, I found myself very short of funds. I had just eighteen cents in my pocket when I came back. I was taken up by a good Methodist brother for about a week; and then I got two rooms to live in. They were up stairs. One was the kitchen, cellar and sitting-room, the other was the library, bedroom and parlor. So that we had six rooms, calling each three. The cellar was made by putting things under the bed; and the other rooms were added by sundry devices. You who go into flush houses, furnished by your grandpapas and grandmamas, do not know anything about the joys of housekeeping. Persons ought to begin at the bottom to know what those joys are. And I began there.

I had no idea that I could preach. I never expected that I could accomplish much. I merely went to work with the feeling, "I will do as well as I can, and I will stick to it, if the Lord pleases, and fight his battle the best way I know how." And I was as thankful as I could be. Nobody ever sent me a spare rib that I did not thank God for the kindness that was shown me. I recollect that when Judge —— gave me his cast off clothing I felt that I was sumptuously clothed. I wore old coats and second-hand shirts for two or three years; and I was not above it either—although some times, as I was physically a somewhat well-developed man, and the Judge was thin, and his legs were slim, they were rather a tight fit.

There was a humorous side to this, but I could easily have put a dolorous side to it. I could have said, 'Humph! pretty business; son of Lyman Beecher, President of a theological seminary, in this miserable hole, where there is no church, and where there are no elders, and no men to make them out of. This is not according to my deserts. I could do better. I ought not to waste my talents in such a place.' But I was delivered from any such feeling. I felt that it was an unspeakable privilege to be anywhere and speak of Christ. I had very little theology—that is to say, it slipped away from me. I knew it, but it did not do me any good. It was like an armor which had lost its buckles, and would not stick on. But I had one vivid point—the realization of the love of God in Christ Jesus. And I tried to work that up in every possible shape for my people. And it was the secret of all the little successes which I had in the early part of my ministry. I remember that I used to ride out in the neighborhood and preach to the destitute, and that my predominant feeling was thanksgiving that God had permitted me to preach the "unsearchable riches of his grace."

THE DREAMER.—A gentleman of high social position, living in this county, has a son engaged as a clerk in a large mercantile house in Omaha. A few weeks ago the father received a letter from his son to the effect that he had been robbed of five thousand dollars belonging to his employer while returning from a collecting trip in the country. The father was naturally troubled by the intelligence, and when he retired to his room for the night he lay awake some time thinking of the unfortunate occurrence. At last he fell asleep, and it seemed to him as if he was sitting by a table in the bed-chamber of the—hotel of Omaha, listening to the conversation of two young men who were recalling the particulars of a robbery in which they had just been concerned, while they counted over the same with an exultant air. Learning the number of their room, he descended the stairs, consulted the register, fixed their names in his memory, together with the date under which they were written, and then awoke. He immediately wrote a letter to his son, requesting him to call at——hotel, look at the register, and if he found the names of John B. Wilson and James Frank inscribed on its pages, under date of November 14, to have the parties arrested and charged with theft of the $5,000. The son followed the directions, and from a letter received by the father yesterday, we learn that the said John B. Wilson and James Frank at the said hotel, they confessed to the felony, that $4313 of the lost money was recovered, and that the offenders had been sentenced to the penitentiary.—*Ft. Wayne Gazette.*

WHEN Jackson was President, a heartless clerk ran up an indebtedness with a poor landlady to $60, and then turned her off, as he did every other creditor. She finally went to the President with her complaint, and asked if he could not compel the clerk to pay the bill. "He offers his note," she said, "but his note is good for nothing." Said the President, "Get his note and bring it to me." The clerk gave her the note with the jeering request "she would let him know when she got the money on it." Taking it to the President he wrote "Andrew Jackson" on the back of it, and told her she could get the money at the bank. When it became due the clerk refused to pay the note, but when he learned who was the endorser he made haste to "raise the wind." The next morning he found a note on his desk, saying that his services were no longer required by the government—and it served him right.

Scientific.

For the Present Age.

GEOLOGICAL SKETCHES.

NUMBER XVIII.

BY PROF. E. WHIPPLE.

Three classes of conditions favorable to a profuse growth of vegetation prevailed during the carboniferous age—heat, moisture, and a superabundance of carbonic acid in the air. We should infer the tropical character of the climate from the small extent and low elevation of the land, and from the greater density of the atmosphere. The character of the vegetation and wide range of animal species, are also proof of the warm climate of the period. Coal strata and fossil ferns occur in Greenland. A large coral also occurs in the coal deposits on the Arctic coast, whose allied species at the present day are never found where the sea falls below the temperature of sixty degrees. A warm climate would also be accompanied with a larger amount of evaporation from the sea, and a greater quantity of moisture in the atmosphere. The annual fall of rain in tropical Brazil is two hundred and fifty inches, while in the temperate United States, it does not exceed thirty-six inches. A steamy atmosphere and heavy mists must therefore have bathed the vegetation of the coal era, and greatly facilitated its growth.

Before the inclusion of the carbon in the coal deposits, and the carbonic acid in the limestone strata of this age, these ingredients must have been in the atmosphere. This surplus of carbonic acid must have been injurious to air-breathing animals, but promotive to vegetable growth. The present store of this material in the atmosphere is equal to one part by volume of carbonic acid to 2,500 parts of air. Two important offices were hence subserved by the profuse vegetation of the carboniferous age—the surplus of carbon was converted into coal, a form available for human uses, and the air was purified and fitted for the support of a higher type of life.

The character of the vegetation which contributed to the formation of coal, was of an inferior grade, such as required a soaked and marshy soil, yet above the sea-weeds of the silurian age. They were rapid in growth and very combustible in quality, which were admirably fitted for conversion into coal. Their analogues are chiefly known to us today in the underbrush, rushes, and coarse grass of swampy grounds; but in the carboniferous age these plants attained the dignity of lofty trees.

The plants that contributed most to the formation of coal were the *sigillaria*, the *calamites*, *conifers*, the *lepidodendra*, and the *ferns*. The two former were confined to the great marshes, while the conifers and lepidodendrons also extended to the dry land, covering the plains and hills. The absence of sea-weeds and presence of insects prove that these marshes were fresh water instead of salt. The vegetation of this period also has the same aspect all over the world where coal deposits are found. In the United States, England, Germany, the Cape of Good Hope, Australia, Greenland, in all these widely separated localities, the carboniferous fossil plants present a character of uniformity.

The lepidodendrons were lofty trees, with scarred trunks, from which fronds a foot or more in length radiated like spokes from a hub, often closely crowded together, and when they dropped left an indentation, whence the scaly character of the trunk was derived. The sigillaria sent up a trunk fifty or sixty feet without branches, the summit of which was crowned with long, narrow leaves. The calamites were gigantic rushes, growing to a hight of twenty feet.

Fossil plants occur under circumstances which remove all doubt concerning the vegetable origin of coal. Underneath each stratum of coal is a dirt bed, or layer of fire-clay, which contains the fossil plants that commenced to form the seams of coal. These generally consist of the roots of sigillaria called *stigmaria*, and the trunks of trees characteristic of the period. These fossil trunks frequently penetrate through the coal seams above. The rocks overlying the coal beds also contain innumerable impressions, and most delicate tracery of the leaves and foliage of coal plants. So abundant are these impressions, that the shales capping a stratum of coal may be split into the thinnest of slices, each of which bears the impress of this early vegetation.

The coal itself bears the most unmistakable evidence of its vegetable origin. By closely examining fragments of bituminous coal through a microscope, the vegetable tissues may be distinctly seen. Dana says that "Even the solid anthracite has been made to divulge its vegetable tissues."

How were so many coal seams, with intervening beds of shale and sandstone formed? The arena of the coal basins was subject to oscillations, rising and sinking alternately through the centuries. The accumulation of vegetable matter and its partial decomposition during long periods, would form a stratum of this material fifty to one hundred feet in thickness, when a partial subsidence would take place in the marshes, and further upheaval of their borders, causing inundations of water and extensive deposits of sand and mud, which continued until the area was raised out of the waters and became converted into a new platform for the growth of coal plants. This is evidenced by the fact that the portion of the intervening stratum which immediately underlies the new seam of coal, contains fossil plants, while the middle and lower part of shales separating coal seams, contain marine and fresh water fossils, indicating their deposition under water. There was a succession of forests one above another in the old carboniferous marshes, but between the intervals of their growth great floods brought down loose materials of sand, clay, and mud, which settled down over the vegetable matter, the latter of which, by the agency of heat and pressure was slowly converted into coal.

The intervening strata that separate the successive coal seams, are usually twenty or thirty times thicker than the coal beds. They are sometimes fresh water, sometimes marine deposits. These beds in the region of the Alleghanies are usually fresh water deposits, as indicated by the fresh water shells and other relics they contain; while the analogous beds in the Mississippi Valley contain crinoids and brachioped shells, life of the sea. The oscillations must have been various to have produced so many alternations of level in the land, and the periods of verdure and desolation that succeeded each other through long intervals of time. In some instances the interior subsided, producing deeper basins, which were gradually filled by waters coming down from the higher lands; and in other cases the barriers which shut the great marshes out from the ocean, may have sunk down in places sufficient to let in the waters of the sea. And these movements must have been in slow progress, a rise or fall of the land at the rate of a few inches in a century. There were long periods during which the great basins slumbered near the water's edge, then a region of barren marshes succeeded, receiving deposits of iron ore from the mineral waters discharged from the higher grounds. Then they were covered with deeper waters that swarmed with marine life. Finally, by a lowering of the sea level, occasioned by a depression of the ocean's bed, or by an elevation of the land, re-emergence of the great flats ensued, accompanied with the re-appearance of the old vegetation and a new era of coal making.

The oscillations were greater in the eastern than in the western coal basins. In Nova Scotia fourteen thousand feet of carboniferous rocks accumulated, in which seventy-six coal seams and dirt-beds succeed each other, indicating that as many floral groves and inland lakes succeeded each other on the same area. Seventy-six forests, each represented perhaps by a thousand generations of trees, some of which accumulated two hundred feet of vegetable debris, rose out of these old marshes, the sands and clays sweeping in at periodical intervals to bury this vegetable wealth, which was destined to serve important functions in the ages.

Modern peat deposits closely tate the carboniferous vegetable cumulations, and suggest to some tent the manner of formation of coal seams. There is a mass of in the Dismal Swamp of Virg forty feet in thickness. A peat in Ireland, on the flats bordering Shannon River, extends in one tion fifty miles, and is from two five miles broad. A mass of forty feet thick, if pressed into would form a seam probably not ceeding five feet.

PRISONERS OF NATURE.

The more a fact varies from the dinary laws of nature, the more merits the attention of the philo pher and amateur. When once ficiently confirmed, however contr it may be to prevailing opinions entitled to a place in the rank knowledge. The most obstinate ticism cannot destroy its certa and can only afford a proof of presumption which leads us to whatever we are incompetent to plain. The following phenom are of this kind. They are say have occurred in the course of ing, and have been collected in hope that some one, whose stu may have been directed to such jects, will enlarge the list. The they are multiplied, the greater will probably be thrown upon and it will perhaps one day be a ter of surprise that we have bee long ignorant of their cause. T phenomena are instances of l animals being found inclosed in bodies.

The first case on record occur in 1683, when M. Blondel repor to the Academy that at Toulon ters fit to eat were frequently fo inclosed in pieces of stone. years later M. De Cassini mentio similar fact on the authority of Duraffe, ambassador at the Po who assured him that stones frequently found there in which inclosed little animals called dactyl Some workmen in a quarry at B sire, in Gotha, having detached large piece of stone from the m found on breaking it, a live t They were desirous of separa the part that bore the shape of animal, but it crumbled into The toad was of a dark gray, back a little speckled; the colo its belly was brighter. Its small and round, emitted fire beneath a tender membrane w covered them; they were of the of pale gold. When touched on head with a stick it closed its eyes if asleep, and gradually opened again when the stick was taken It was incapable of any other mot The aperture of the mouth closed by means of a yellowish m brane. Upon pressing it on back, it discharged some clear and died. Under the membr which covered the mouth, found both in the upper and l jaw, two sharp teeth, which stained with a little blood. long it had been inclosed in stone is a question that cannot solved.

In 1764 some workmen empl in a quarry in Lorraine informed Grignon that they had found a in a mass of stone forty-five fee low the surface of the earth. eminent naturalist went immedi ly to the spot, but could not perce as he assures us in his treatise on fabrication of iron, any vestig the prison of this animal. A cavity was visible in the stone, bore no impression of the body the toad. The creature that showa him was of moderate size gray color, and seemed to be natural state. The men informed Grignon that this was the sixth had been found in these mines in the space of thirty years. Grignon considered the circumst as worthy of more particular tion, and promised a reward to person who should find him an instance of a toad so inclosed stone that it had no means of get out. Six years after a toad brought to him inclosed in two low shells of stone, in which it said to have been found; but on amining it closely, M. Grignon ceived that the cavity bore the pression of a shell-fish and c quently concluded it to be spu phal.

In the trunk of an elm, about size of a man's body, three or feet above the root, and exactl the center, was found, in 1719, toad, of a moderate size, but ve thin, and occupying a very s space. As soon as the wood was it came out and skipped away alertly. No tree could be sound, and no place could be dis ered through which it was pos for the animal to have penetra This led the recorder of the fa suppose that the spawn from it originated must, by some countable accident, have been tree from the very first mome

its vegetation. The toad had lived in the tree without air, and what is still more surprising, had subsisted on the substance of the wood, and had grown in proportion as the tree had grown.

Another instance may be cited, which is related in a letter dated 1780, and written from the neighborhood of St. Mascent. The writer states that, a few days previously, he ordered an oak tree of tolerable size to be cut down and converted into a beam that was wanted for a building which he was then constructing. Having separated the head from the trunk, three men were employed in squaring it to the proper size. About four inches were to be cut away on each side. The writer was present during the transaction. Great was his astonishment when he saw them throw aside their tools, start back from the tree, and fix their eyes on the same point with a kind of amazement and terror. He instantly approached, and looked at the part of the tree which had fixed their attention. His surprise equalled theirs on seeing a toad, about the size of a hen's egg, incrusted in a manner in the tree at the distance of four inches form the centre, and fifteen from the root. It was cut and mangled by the axe, but still moved. He drew it with difficulty from its prison, and placed it on the grass; it appeared languishing, decrepit.

He afterwards examined the tree with the greatest care to discover how it had glided in; but the tree was perfectly whole and sound.

These facts, but particularly the paper of M. Guettard, induced M. Herissan to make experiments calculated to ascertain their certainty. In February 1771, he inclosed three live toads in as many cases of plaster, and shut them up in a deal box, which he also covered with a thick coating of plaster. In April, 1774, having removed the plaster, he opened the box and found the cases whole. On breaking the cases, he discovered that two of the toads were alive, but that the third had died, a martyr to scientific investigation.

The defunct toad was larger than the others, and had been more compressed in its case. A careful examination of this experiment convinced those who had witnessed it that the animals were so inclosed that they could have no possible communication with the external air, and must have existed during this lapse of time without the least nourishment. The Academy prevailed on M. Herissan to repeat the experiment.

He inclosed again the two surviving toads, and placed the box in the hands of the secretary, that the Academy might open it whenever they should think proper. But this celebrated naturalist was deeply interested in the subject to be satisfied with a single experiment; he made, therefore the two following:—First, in April of the same year he placed two live toads in a basin of plaster, which he covered with a plate of glass that he might observe them frequently. In the following month he presented this apparatus to the Academy. One of the toads was still living; the other had given up the ghost on the preceding night. Secondly, on the same date as the first, he inclosed another toad in a glass bottle, which he buried in sand, that it might have no communication with the external air. This animal which he presented to the Academy at the same time as the other, was perfectly well, and even croaked whenever the bottle in which it was confined was shaken.

But toads are not the only animals which have the power of living for a considerable time without nourishment and communication with the external air. Two living worms were found in Spain in the middle of a block of marble which a sculptor was carving into a lion for the royal family. These worms occupied two small cavities, to which there was no inlet that could possibly admit the air. They subsisted, probably on the marble, as they were of the same color. The fact was verified by Captain Ulloa, a famous Spaniard, who accompanied the French Academicans in their voyage to Peru for the purpose of ascertaining the figure of the earth. A beetle of the species called Capricorn was found in a piece of wood in the hold of a ship at Plymouth, which had no external mark of any aperture. We read in the *Affiches De Provence*, June 1772, that an adder was found alive in the centre of a block of marble thirty feet in diameter. It was folded nine times round in a spiral line; it was incapable of supporting air, and died a few minutes after. Upon examining the stone, not the smallest trace was to be found by which it could have glided in or received air.

If it is a difficult question to say how animals live in such a state af capitvity, it is equally difficult to account for their getting into durance vile. Various theories have been advanced, but none of them so satisfactory but that savants have still to discover the mystery connected with these prisoners of Nature.

Phenomenal.

From the Rochester News Letter.

MORAVIA SPIRITUAL MANIFESTATIONS.

THEY NEVER HAVE BEEN NOR NEVER CAN BE PROVED A "DECEPTION" OR "HUMBUG."

The "startling spirit manifestations" and revelations at the farm house of Morris Keeler, at Moravia, fifteen miles south of Auburn, N. Y., have been quite fully explained a number of times in the Rochester *Express*, New York *Sun*, and hundreds of other papers in this country and Europe. All can there see spirit faces and hands, and hear spirit voices, in ordinary conversation, preaching or singing, either of those that they recognize as friends and relatives, or strangers—once denizens of this world. "Facts are stubborn things." These facts prove the immortality of the soul, and set at rest the question in the Old Testament, "If a man die shall he live again?"

About three months ago some printer's ink was used in attempting to solve the "mysteries that have so agitated the village of Moravia and our whole country." The facts are, that after a "seance" in which an "Indian chief" from the spirit land spoke through that celebrated trumpet, Mrs. Andrews (the "medium") stepped out of the "cabinet," or darkened room, with ink marks upon her face. Ink had been put upon the trumpet and curtain by some person anxious to "investigate." Mrs A. knew that she had not used the trumpet or touched the curtain, and thought that in moving the former to its usual place under the aperture, her hands must have come in contact with the ink, and afterwards conveyed it to her face. Mr. Keeler, the proprietor of this far-famed farmhouse, took a different view of this little "unpleasantness." Neither of them were right. They were not aware of the inexorable, chemical, and magnetic laws that had done the unwelcome work. The laws that governed that unexpected and provoking part of the "drama" are analyzed and established, by many experiments and demonstrations, at many places and at different times, and there is no more of "mere theory" connected therewith than with photography, telegraphy, and acoustics, which to result in any good must necessarily work under certain "conditions;" no more unreasonable than those required in physical, mental, or spiritual manifestations, including "spiritual telegraphy." Many will read the following true solution of the matter, and feel very much as the learned, and scientific men did, years ago, when the circulation of the blood and the revolution of the earth were asserted by "crazy men." It was declared by wise and great men that Galileo's theory was at war with all authority; that their scientific books, as well as Holy Writ, were all opposed to such a wild delusion. The man was cruelly persecuted, and came near losing his life. The world did move, and we believe it does to-day. The eminent Dr. Gunn writes thus, in regard to the discovery of the circulation of the blood about 240 years ago, by Dr. William Harvey, that "So strong is the force of prejudice, and so difficult is it to discard preconceived opinions, instead of receiving the meed of praise from his professional brethren, for his brilliant, and important discovery, he was violently persecuted by them, so much so that he was obliged to retire to an obscure corner of London, and finally lost nearly the whole of his practice." Hume, the great historian, says in his History of England that "no physician in Europe who was over forty years of age at the time, ever adopted Harvey's doctrine of the circulation." How many men under forty years of age accepted the doctrine, he does not say. Yet the blood has circulated in human and other veins, since Adam lived, 6,000 years ago, if not for ages before the Adam of that date walked on this little world. Now for the exegesis. At this Moravia mansion during the past year, hundreds of spirit bodies have entered and taken on materially, or clothed themselves temporarily, so as to appear plain and material to the vision of all auditors, whether believers in dreams, and visions, and the immortality of the soul, or too material to believe in spirit life beyond the grave. This is done through the powerful and "wonderful" magnetism of Mrs. Andrews. In thus materializing, or extemporizing, the occult (or spiritual) hand, body or face, though which manifestations are accomplished, it is necessary that certain elements shall be transferred from the medium's body to the occult body and that, in the return of those elements to the source from whence they came, it is a necessity of law that controls, that some of the particles of every material thing the spirit body, face, or hand, thus created, come in contact with, shall be carried back to the form and organs of the medium, from whence they are temporarily absorbed. In making the application of this "mysterious spiritual chemistry," in the case under consideration, we claim that the noble Indian chief returns to earth, enters the cabinet, is for the time being covered with materiality, and talks through the trumpet, there not being power sufficient to speak long without its aid. Not being supreme in knowledge and foresight, he may and he may not have known of the ink, placed there by persons anxious to expose the "great mystery." He places the trumpet to his mouth, and ink adheres to the materiality of the face. Soon the chief leaves the "ephemeral" formed body, and its material elements, including the ink, (which is composed principally of carbon, and has, in a great degree, the power of absorbing, and retaining magnetic elements), flow back with these elements from whence they came; the more crude portions of the unwelcome ink, not being able to penetrate her body, find lodgement on her person, and the cry of "exposed at last" goes up from hundreds of vociferous mouths, and is copied with eager avidity and pompous display into many papers of the land, and read by thousands with wonderfully intense interest and delight. This is all right. Agitation is what is needed. The principles herein claimed as involved in this solution of that ink episode, will, not many years hence, be acknowledged by scientific men and women, as a sublime page in the great Book of Science, which is not, and never will be filled. Throughout the vast ages of eternity, blank pages will remain to be covered in lines of light by still future generations. The ink exposure(?) occurred nearly three months ago and still the Keeler mansion is thronged by intelligent people, and hundreds of spirit friends have been recognized, since that wise ink man exhausted his resources of "scientific investigation." Your correspondent was there since that remarkable event and saw Mr. Horace Perry, who, passed to spirit life from Cleveland, Ohio, five years ago, aged twenty-six. He appeared in the full beauty and nobility of his manhood, his face beaming with animation and smiles, as he spoke kind and loving words to his mother and sister. He appeared at ten different sittings during the week that his friends remained there, speaking of many things that transpired in earth life, and of the beauties and glories of immortal life, both in the "Beyond," and the heaven on earth, realized when conversing with his mother and sister, and in carrying messages of affection and love, for friend, from earth to spirit land, and spirit land to earth. He said, "Dear mother and Matie, sing 'The Vacant Chair.'" With deep felt emotions, and happiness beyond expression, they responded; and his voice, in tenor, joined with theirs in two stanzas with the same, if not increased power, melody and soul, that characterized his superior musical talents when in the earth form. A sister, father and grandfather, of the mother above mentioned, also appeared in well-formed faces. To them (as well as others that are attracted to that "Mecca") hours spent thus, conversing, and singing with the angels, have been the happiest in life's journey of sunshine and shadows.

During the past few days the manifestations have been more powerful and satisfactory than ever before. People from far and near continue to ascend that renowned hill, on foot and in carriages. They descend the hill with tearful eyes, and hearts of joy; returning to their homes feeling that they are better men and women for having been favored with such angelic communication. If such realities do not elevate, purify, refine and spiritualize, will some "good angel" guide some good hand to write what can, this side of the "River of Life," usually called Death?

When "conditions" are right, the telescope reveals to the astronomer countless suns, and stars. A light, hazy, rose-tinted cloud will veil half of the heavenly splendor, while a dark cloud will entirely obscure the dazzling glories. Does this prove the telescope a delusion or humbug? If the conditions of a musical instrument are inharmonious, inferior music is the result. During some sittings at Moravia, as with the telescope and musical instruments, manifestations must necessarily, in consequence of the unchangeable laws of God, be somewhat inharmonious, or very cloudy and unsatisfactory; the stars and suns, sublimely revolving in space, are dimly seen, if at all; the most harmonious music is not heard. At the next "seance" the clouds pass away, and what the hour or day before causes discord, becomes harmonized, or removed, when the beauties, grandeur, and melodious symphonies of the spirit spheres pour upon us and thrill our souls with happiness beyond the power of language to portray; and we exclaim—we know—

"There's light on the hills of the evergreen shore,
That's shining on mortals as never before!"

C

INMOST.

There is not in this world of sin,
A soul so deeply sunk therein—
Thronged though it be with crimes and cares,
Revenges, malices, despairs;
However dire the phantoms there,
However pestilent its air,
However dreary its abodes,
And dedicate to demon-gods—
But in its thoroughfares, night and day,
There ever is some golden ray,
Like a sweet child from home astray—
Some light of heaven, some fragment thence
Of primal love and innocence,
Which keeps the angels on its track
To love and lure and lead it back.

MEDIUMISM AND FREE RELIGION

EDITOR PRESENT AGE:—When I sent you the few lines in your issue of Jan. 13th, on Free Religion, it did not occur to me that anything I had said on that subject could possibly be considered a just occasion for adverse criticism. And it is a misapprehension on the part of my friend, to suppose, that it was in the scope of my design to ignore the theory of Spiritualism. Nor have you in any way invalidated the point I made in that article. What I affirmed you have not even denied; it was this: that in Free Religion, man's condition, on leaving this world is an *open* question, so that one can be a Free Religionist and believe, or not, as he pleases, on that subject. Whereas, in mediumism this is not an open question, it is *settled* beyond all doubt, and as mediumism has *settled* it, so you must believe it, or disbelieving it, you are not a Spiritualist. The belief that man exists after death, and, that spirits do communicate to the living through mediums, makes one a Spiritualist. And this definition has been affirmed by the American Spiritualist Association. Hence, my friend is at fault when he declares that "nothing can be further from the teachings of Spiritualism than this definition.

He is at fault again when he misstates the *issue*, raised in my article. He represents me as *denying* that "each individual *Spiritualist* is left *free*, in the broadest sense of that term, to form his own ideas of God and immortality." Now, my friend, I have made no issue as to what *Spiritualists* are free to do, none whatever. But you assume that I have, and then "marvel at your correspondent's erroneous views!"

The question is not in respect to what Spiritualists are *free* to believe in regard to the freedom of the human mind; but it has reference to what you must *believe* in order to be a Spiritualist. Of course I need not be told that Spiritualists are free to believe what they please of God and immortality. But can one be a Spiritualist, who has no faith in God or immortality? This is the question. And if you can say no, then your criticism of my article was certainly irrelevant. If you say yes, then you contradict the teachings of mediumism. Hence I re-affirm that immortality is a *settled* question in Spiritualism, and so is the question settled in respect to mediumistic communications from spirits, and no one who *doubts* on this question is a Spiritualist. Whereas, in Free Religion, both these questions are open, and you can be recognized as a Free Religionist without avowing your *belief* either in God or immortality.

But my friend repeats his assertion, that "Any religion that fails to recognize a spirit world and the influences of that world upon this, must fail to meet the wants of humanity."

On this I take issue.

I. A non sequitur lurks in the above use of the term "*wants* of humanity." That which humanity in its entirety most *needs* as a necessity, differs toto cœlo, from that which any fractional portions of the race may be conscious of *wanting*. What man may be, factitiously, made to want, and that which he most needs, are two very different conditions of the human mind. Men want to be millionaires; they want to find a royal road to a knowledge of man's condition after death; they want to be saved from hell; they want God to answer their prayers. These are factitious wants, and such as are "met" by faith alone, which is the motive power in Spiritualism, and all forms of religion, based upon mediumistic revelations from invisible personages.

2. But not so in Free Religion, which is *per se* humanity's effort for its own highest good. What humanity most needs is not faith as to man's condition when dead, but knowledge, self-culture, and the love of virtue for virtue's sake. Man's greatest good is in the knowledge and the love of truth and justice. His knowledge and love of goodness inspire him with faith in humanity. It points him to the love relations of life as the foundation and *authority* for virtue. Nor is it possible for any human being to become morally conscious of any good so high or great as is found in the love of the truth for the truth's sake. Hence it does not follow that if the Free Religion fail to meet the factitious wants of a fractional portion of the race, that, therefore this form of religion is not the highest, the truest, and the best.

3. If, now, I understand the language above quoted, the point made by my friend is to this effect. "No form of religion can be true, and promotive of man's highest good which is not based on faith in mediumistic revelations, respecting what man's condition is to be after his death." And he means to say that in this behalf Judaism, Christianity (Popery and Protestantism) and all other forms of mediumism have been failures, up to the advent of modern Spiritualism. This modern form of mediumism *settles* the question of immortality by mediumistic communications, and in this way, and this alone, this modern form of mediumism "meets the wants of humanity," and beyond these mediumistic revelations, nothing else is to be looked for, so satisfactory to the race.

4. Now, as the writer admits the spirit theory, and, as modern mediumism was inaugurated by the *mystic rap*, it will be allowable for him to use this convenient term, when speaking of the above movement. I might, indeed, make a distinction between mediumism as a purely *human* movement, and the physical phenomena which are classed under the term of the mystic rap, which I use to signify forms of force (evincing mentality,) concerning which, mankind are wholly in the dark. As these phenomena are purely mystical, I do not, myself, build theories upon them. But, I beg you to remember, that the question in respect to the agency of spirits, and facts, as to the spirit world, is not in issue here. I find no fault with mediums. But here is what I have to say.

I. Christianity, witchcraft, Mormonism, and Spiritualism are each alike based upon *faith* in different forms of the same thing, namely mediumship, the *motive* power of which is *faith*. Without faith in mediumistic revelations, there had been no Bible, no Jesus, no Christianity, no revivals of religion, no witchcraft, no Mormonism, no Spiritualism. The mystic rap had occurred in preceding ages, and faith in its modern occurrence has made modern mediumism. And precisely as Christianity has met man's want to be saved from that same hell-fire which Christianity itself had "prepared" for him, so, in the same way, modern Spiritualism demands faith in its revelations in order to meet the factitious want, created in a class of minds by the mystic rap. This rap has never, itself, explained how it is made, and hence the necessity of *faith*, and in the exercise of this faith, my friend thinks humanity must find its highest wants fully satisfied. Thus we see, that modern Spiritualism, is, in this behalf, an improved edition of an old book called Christianity. That old book said to humanity, "Faith is the evidence of things not seen." "Without faith it is impossible to please God." "He that believeth not shall be damned." "We are saved by *faith*." And, now, comes up before us modern Spiritualism and says, "Believe that mystic rap was made by—some one now dead, or your want of a knowledge of man's condition after death cannot be met! This rap *settles* the question! Have *faith* in this rap and you will be happy; doubt it is made by a departed spirit, and your want of knowledge of another world, will never be met.

II. As I said I admit the spirit theory, and I will in the sequel show how it is that the mystic rap has failed, and, why it must forever fail, in supplying humanity's greatest need. It is surely unnecessary for me here to attempt to show that the mystic rap can do nothing for those that never heard it, or having heard it, have no faith in it. And this class constitutes ninety-nine per cent of the entire race of mankind.

III. But here lest I be misunderstood, let me premise, what it affords me pleasure to say, namely, that although Spiritualism is like Christianity based on faith in mediumism, yet modern mediumism is head and shoulders above Christianity, and any and all forms of mediumism of past ages. For while Christianity is merely a present *faith* in the *belief* of mediums, who died thousands of years ago, the mystic rap is an occurrence of to-day, and its miracles are performed here, daily in our presence. Moreover, this new movement commenced at a period when some of the most important progressive tendencies of humanity were becoming manifest—in respect to freedom, temperance, and the sphere of woman. Hence, as a matter of course, this new form of mediumism readily "fell into line," and taking its cue from these reformatory tendencies of the age, the Spiritualists, as a class, are now found in the front ranks of reform. As a class they are liberal and progressive, and in this behalf they have the hearty good wishes of all classes of really liberal people throughout the world. Some of their papers are truly liberal, free, and independent and in these aspects of their movement, I pull in the same team, and wish them abundant success.

IV. Moreover, to modern Spiritualism the promise now is, that humanity will hereafter find itself more indebted than to any thing else that had ever been done, in all the ages of the past, towards breaking the incubus which Christianity had fastened upon the human mind. Surely it was no credit to Christianity to destroy a fear of death which its own dogmas had been foremost and most powerful in creating. There is no bondage to which the human mind can be subjected so fatal as that power exerted over it by *faith* in mediumistic revelations from God, or from another world. And it is by this power that modern Spiritualism has done so much in freeing millions of the race. It is but an illustration of retributive justice when Christianity is thus assailed by its own weapons, and so effectually despoiled of its prey. In this behalf, therefore, I can have no doubt but that the true "mission of Spiritualism" is higher than any glory yet dreamed of by the builders; and this mission fulfilled, it will have freed humanity from all reliance or *faith* in mysticism as a rule of life, and elevated its mediums to the plane of that religion which is free and universal.

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QUINCY, MASS. Jan. 19, 1872.

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[*Continued from First Page.*]

cannot see the great work that Spiritualism has done in the world in the direction of liberating men's minds from the thraldom of ecclesiastical despotism. Theodore Parker, from his platform in Boston Music Hall, declared Spiritualism the noblest ally Liberal Christianity had ever had. O. B. Frothingham has for it only words of contempt. Theodore Parker looked at it through the open door of candid, just criticism in a truly catholic spirit of generosity. Frothingham views it through the knot hole of prejudice, and if we mistake not, of narrow minded jealousy, regarding it as a formidable rival, instead of a noble ally, of his vaunted Free Religion.

We do not know that this has any connection at all with, or any remote bearing upon the dishonestly broken contract at Lyric Hall, but the suspicion exists in various quarters that such is the case.

Our good brother, Thomas Gales Foster, has been recently called upon to lay in the embrace of nature all that was mortal and perishable of his beloved wife and companion, the mother of his children, the sharer of his joys and sorrows for many long years. The funeral took place at Washington, and a large body of friends gathered together to manifest their affectionate regard and sympathy, and unite in the beautiful services that at the house and at the grave made memorable the occasion.

We believe that this month Mr. Foster enters upon his year's labor with the society here at Apollo Hall. He is an earnest, inspired worker. May all success attend his efforts.

We cannot help regretting Mrs. Emma Hardinge Britten's letters to the English papers and to the *Banner of Light*. We cannot think but that she will yet herself wish that the letter had remained unpenned. The feelings awakened by these letters on both sides of the Atlantic are greatly to be deprecated as most unworthy those who profess to be laboring for the establishment of a religion of peace, harmony, and good will.

We have been pained to notice among some of our best speakers, some of our noblest workers, too great love of popularity, of popular adulation, too great fear lest they should not be fully recognized, and their work fully appreciated. Love of appreciation is very natural, very human, and confined within due limits, very praiseworthy; but it is a treacherous love, insidious in its workings, and oftentimes obtains the upper hands of a man and makes him a slave to what others may think and say of him. If we do the best work that lies before us in our best possible way, what matters it whether we are appreciated or not? Our work stands the same whether we are puffed or not in newspapers, whether we are feted or not in public or in private, and the "well done" of an approving conscience for duties faithfully discharged, is worth all the adulation of the world.

A LAD named Easton, twelve years of age, residing in Cranston, R. I., died a few days since from the effect of a kick received from another lad. Both boys worked in a jeweler's shop in Providence, and in a scuffle Easton was kicked in the pit of the stomach. Going home feeling unwell, he refused to make known the cause of his suffering, and died the following day, carrying with him to the tomb the secret of his death. An elder brother, having subsequently visited the shop where he had been employed, ascertained the cause of the young hero's complaint, who with stoic fortitude refused to divulge it and compromise his shop companion.

The noble little Spartan! His was an example of magnanimity only too rare. How fiercely some of us resent even a trifling injury, even though unintentional; but no finer thing is told of Jesus than of this mechanic boy. More of his courageous manliness would prevent the mean jealousies often manifested by certain persons toward those whose only offense is that they are competitors in the same business or profession. We know men who never speak well, and probably cannot think well, of any one who seeks to share the patronage of the public with them. To them we would recommend this example of unselfishness, and ask that it be made a lesson in every lyceum.

The Present Age.

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PRISON REFORM.

More than ever before is this question exciting public attention. The readers of the PRESENT AGE need not to be told how earnestly we have written upon this subject from the time of the issue of our first number. We remember reading, when a mere boy, of the barbarous treatment of criminals by the modes of punishment resorted to by the hardened wretches selected as keepers of these unfortunates, and our determination was then formed that when we become a man our voice should be raised in their behalf. Since that time great changes for the better have been made, some flagrant abuses have been corrected. Under present regulations deaths do not so often occur, yet even now we have occasional instances of these semi-legal murders. The public, in accord with the advancing spirit of the age, are demanding that our prisons shall more nearly correspond to our asylums for the unfortunate and be conducted with reference to cure rather than punishment. A National Prison Association has been organized, and arrangments have been nearly completed for the holding of an International Prison Conference, where all the civilized powers of the world may send their representatives, and where we trust the whole subject may be profitably discussed. Nothing more clearly indicates the tendency of the times to be progressive and humanitarian, than efforts of this kind to ameliorate the condition of the unfortunate. The ideas and sympathies of men are becoming cosmopolitan, confined to no particular race, creed or condition of life. Education and love are uniting all in one common brotherhood; where there is base ignorance, the lamp of education dispels it; where there is poverty, it finds assistance, and where there is misery the compassionate hand of love extends alleviation.

Under the auspices of this society a meeting was held in New York City last month, convened for the purpose of taking measures relative to the proposed International Congress. This congress, which has for its objects the gradation of penalties, the amelioration of the condition of criminals, and the reforming of prison discipline, will convene in London in 1873.

Dr. E. E. Wines who has been so zealous and active in this noble work, and whose memory deserves to be written in characters of gold, has letters from the president and representative men of America, from the royal rulers of Great Britain, France, Italy, Portugal, Belgium, the Netherlands, the North German Union, Prussia, Chili, Peru, Columbia, Equador, the Argentine Republic, Turkey and Japan, all expressing their most hearty sympathy with the cause.

There is need for such work in all lands, in our own as well as in other portions of the world, the laws that have been handed down to us from generation to generation are in many cases too harsh and cruel, the Criminal Code needs revision, the severity of its penalties must, where it may be found practicable, be slackened.

The temptations for evil must be lessened, as it is becoming well recognized, since man's nature is frail, that it will bend under hard necessity and steep him in utter despair, which is the greatest implement of rapine and murder.

These and many kindred subjects will be considered at the International Prison Congress, the means of removing the cause that make criminals, ignorance, a lack of work, etc., so that philanthropy, love and kindness will assert their fullest sway and where it will be found possible, to act on the grand principle.

"If the soul thou wouldst redeem,
And lead a lost one back to God;
Wouldst thou a guardian-angel seem
To one who long in guilt hath trod.

"Go kindly to him, take his hand
With gentlest words within thine own,
And by his side a brother stand,
Till all the demons thou dethrone."

MR. HEPWORTH.

Within the last few weeks, the time from which dates the so-called defection of Mr. Hepworth from the Unitarian faith, we have published in our columns not only from valued contributors, but editorial remarks from our esteemed associates, severely criticising Mr. H. and broadly hinting that he has been actuated by by motives at least not commendable. Assaults too, both public and private, have been made upon Mr. Hepworth by the Unitarian pulpit and press, and in many instances by the secular press of the country. From all these we differ, and our readers and associates will bear with us in saying that *we* regard this as unfair, unjust, and, particularly in the case of the Unitarians, in exceedly bad taste. By them he has been said to be wanting in culture, in sound judgment, theological knowledge, and in stability of character. From this one would naturally conclude that his Unitarian brethren rejoice that he has left them and that they are glad to be rid of him. But we have witnessed similar manifestations before when changes have occurred, and we think another explanation for their conduct may be given.

The spirit manifested toward Mr. Hepworth may have been carried a little farther than usual, if so it is only because of the prominence of his position. It is, however, very much in substance the same as a minister or any one else must expect if he changes his religious views. There is, however, not generally so much rancor manifested toward those who merely change from one Christian sect to another, as in case of changes from even the most liberal of the denominations to Spiritualism. In such cases, and we could cite numerous instances in proof, the vilest slanders follow, and the poor man, because of an honest change of opinion, is in the estimation of his former associates, suddenly transformed from the angel to the demon, and followed with every demonstration of hatred. Now, against all this we enter our protest and have been sorry to see Spiritualists and spiritualistic journals, enter upon this work of personal detraction. With our broad and professed liberal views as to the right of individual opinion, and not only the right but the duty of every one to *change* from preconceived opinion when the better judgment is convinced by evidence, we cannot consistently deal out anathemas aginst Mr. Hepworth, unless impurity of motive is shown, of which as yet we have not seen the least shadow of evidence. Scores of the Unitarians and some of their clergy have been applauded by us because of changes to more liberal ideas. It seems to us that by the same rule Mr. Hepworth has a perfect right, which he should if desirous use without molestation, to change in the direction of conservatism.

This disparagement of a man because of change of opinions has become common in both religious and political life. In politics no man is more relentlessly pursued than the renegade partisan, and it has now become fearfully true in the religious world as well.

Mr. Hepworth undoubtedly uttered some unpalatable truths when he left, by pronouncing the Unitarian Church as such, a failure. Had not this been true, it would not have hurt so much. The fact is, with orthodox, or in other words, evangelical religion assailing them on the one side, and the Free Religious movement on the other, the Unitarian Church, to say the least, is not increasing in strength. We regard this spirit of antagonism towards Mr. Hepworth as a demonstration of religious intolerance. To use the press and the pulpit against a man for such cause, is, in this age the same thing in spirit and purpose as it was in a former age to employ the civil magistrate, the machinery of the law, and even the thumb screw and fagot. The lines of demarkation are being rapidly drawn. Romanism, representative of absolute religious authority, is the one extreme, Spiritualism representative of perfect freedom from all religious authority excepting only the enlightened reason of every human soul, is the other extreme. Where we have seen one change in the past we shall witness a thousand in the future. That improper motives may sometimes control, is no doubt true. But every man should be regarded as honest unless evidence appears to the contrary. In such case even, we see nothing to be gained in adopting the course of our Unitarian friends, by following up the renegade, as they are pleased to call him, with such treatment as has been dealt out to Rev. George Hepworth.

For the Present Age.

SYMPATHY.

BY MRS. LYMAN C. HOWE.

Dear, sweet, delicate blossom, wildly tossed in the gale,
Yearning for love maternal, to cherish your dead hopes pale!
Poor lone rose of the desert, athirst for a sweet cup of faith,
Or a draught from Lethe's ocean, or a hush of thy mortal breath!
Sweet child of grief half famished, for the manna of tenderness,
More precious than that from heaven, which fell in the wilderness!
Thine eyes are dim with watching for glimpse of the farther shore,
Where the feet of an angel mother press the emerald slopes evermore!
Close to the edge of the river, she comes with up-lifted hand,
And from the gold of her sympathy, she weaves a shining band,
An arch to span the waters, which flow 'tween her and you,
And o'er it she sends her jewels of mother's love sweet and true.
Thy torn heart asking counsel—oh! never it pleads unheard!
For the loving and good will come to cheer with an earnest word,
And she on whose tender bosom, you pine to lay your head,
Smooths thy golden hair, and says, "My daughter, I am not dead."
"My spirit o'erbroods you, darling, to make you strong and brave;
Then *wait* and *work* and *suffer*; these are the powers that save!"

DEFINITIONS IN SPIRITUALISM.

The friendly review of several recent articles with the above title made by A. E. Newton, encourages the author of those brief essays, and exemplifies the necessity for the work undertaken in them. The expectation of the writer is met when such minds as that of his friend and critic second his efforts, even though not satisfied with the work as it now stands. Certainly a more lucid style and sharper expression is required, when in the very effort to define we fail to become clear to a vigorous understanding!

It is good to find our friend accepting, in fact, showing us that he had previously put forward the ideas we had, in the very terms we again applied. Our definition of Spiritualism he elaborates, but is not inclined to alter. We are quoted as defining SPIRITISM as "the fact, knowledge, and science of Spiritualism." It is surprising so astute and impressible a person as our good brother, can see no distinction between that and "the universal, upitarian *system* of science, philosophy, and religion recognized and believed in by Spiritualists as such."

To sense this system, to believe it, and order life in harmony with its laws, is as we suggest, to be a Spiritualist; and no one seems to demur. In saying a Spiritist was "an investigator, student, or professor of Spiritualism, we intended to represent a Spiritist as one who observed spirit phenomena, practised spirit converse, and *professed* a belief in a general way in Spiritualism. Accepting the definition of Friend Newton, that a Spiritualist was "(theoretical) one who believes in the theory of Spiritualism," we would define a Spiritist as one who had a practical knowledge of the facts of Spiritualism, and the law of its phenomena, or is at least a student of the same, to which *science* the *Spiritualist* adds acquaintance with, and belief in its philosophy, a development of the religious sentiment it inspires, and an experience of the moral life it stimulates all to live.

Perhaps our "Definitions" will be better understood by those who carefully read all series so far published. Friend Newton will see that we agree very nearly in thought and sentiment, and be urged thereby to try more and more to bring to an end "the era of vagueness, confusion and chaos." However little we may have succeeded in our trial for concise and fixed phraseology, it is true the most important portion of our use is served by drawing out from others just such contributions as the one we have tried to respond to. Hoping for a larger industry not only by A. E. Newton but others in this way, we submit this further qualification.

CHRISTIANIZING THE CONSTITUTION.

Two weeks since we published an account of the first day's proceedings of the national convention called to advance the interests of the religious party seeking to secure an amendment to our fundamental law, whereby this nation shall be made Christian, so far as such an enactment can do it. We had intended to follow, by giving in our next issue the final action of the convention, but sickness prevented the accomplishment of our purpose. Mr. F. E. Abbott, of the *Index*, was in attendance at Cincinnati, and in the last number of his paper has given such a concise statement of the proceedings, together with his own reflections thereon, that we publish his account in full.

We would not needlessly excite our readers, but no true patriot can witness the earnestness and evident determination of these men to carry out their purpose, without apprehension of danger to our institutions. We therefore urge our friends everywhere to activity, and we would suggest the holding of meetings with particular reference to this subject. We believe hundreds of Christians, viewing not only the danger to the religious freedom which has hitherto prevailed in this country, but also the demoralizing influence of such a measure upon the church, will unite with Liberalists in opposing this project. Let it be remembered that a counter petition is in our office to which we attach all names sent us. The following is Mr. Abbott's account, and specially would we call attention to the grand truths and unanswerable arguments of his *protest*, for the presentation of which he bearded the lion in his den, and for his bravery and moral heroism, merits the thanks of every American citizen.

THE CINCINNATI CONVENTION.

The "National Convention to Secure the Religious Amendment of the United States Constitution" was held in Thoms' Hall, Cincinnati, on Wednesday, Jan.31, and Thursday, Feb. 1. The hall accommodates about seven or eight hundred, and was well filled at every session of the convention. About two hundred and fifty delegates, from ten different States, reported themselves. The audiences were in full sympathy with the object of the convention, if frequent and loud applause is a trustworthy sign of sympathy; although it was evident that a minority of those present were attracted only by curiosity. The spirit of the convention was that of deep earnestness, and impressed the attentive observer as indicative of strong convictions very sincerely held. It was a noteworthy circumstance that, comparatively speaking, very few women were present.

From the introductory speech and Report of the General Secretary, it appeared that the National Association (by which the convention was called) has at least thirty auxiliary associations, each with a membership ranging from twenty to three hundred. Within the past year nearly two hundred public meetings have been held, attended mostly by "large and enthusiastic audiences." It was proposed to push the work of the Association with redoubled energy by distributing tracts, sending out lecturers, holding meetings for public discussion, multiplying subordinate associations, and circulating petitions to Congress. The great aim of the Association, is to prevent the abrogation of Sunday laws, the expulsion of the Bible from the schools, and so forth, by so amending the United States Constitution as "to place all Christian laws, institutions, and usages in our government on an undeniable legal basis in the fundamental law of the nation."

From the Report of the Executive Committee it appeared that ten thousand copies of the proceedings of the Philadelphia convention have been gratuitously distributed; that a General Secretary (Rev. D. McAllister) has been appointed, with a salary of $2,500; that a long and elaborate paper by Prof. Taylor Lewis, of Union College, in advocacy of ideas and objects of the Association will soon be published; that number of the Executive Committee is recommended to be increased twenty-five, besides including presidents of auxiliary associations that $2,177 have been raised this year by the Association, and that balance of over $90 remains in treasury. Nearly $1800 were at this Convention.

The Business Committee recommended that the delegates to convention hold meetings in respective localities to ratify the solutions adopted at Cincinnati, twenty thousand copies of the ceedings of this convention lished in tract form; and that friends of the Association be to form auxiliary associations these recommendations were ted.

The resolutions passed were as lows:—

Resolved, That the State, as a power ing and exercising supreme juris over millions of human beings, as eman arbiter of life and death, and educating power, has necessarily a character and accountability of its

Resolved, That it is the right and of the United States, as a nation Christians, a nation with Christian and usages, and with Christianity greatest social force, to acknowledge in its written Constitution, to be a tian nation.

Resolved, That as the disregard of theory always leads to mischievous cal results, so in this case the fa our nation to acknowledge, in its laws, its relation to God and his as a Christian nation, has fostered the ory that government has nothing with religion but let it alone, and consequently State laws in favor Sabbath, Christian marriage, and of the Bible in the schools, are tutional.

Resolved, That we recognize the sity of complete harmony between written Constitution and the actual our national life; and we maintain the true way to effect this undoubted mony is not to expel the Bible and of God and religion from our schools rogate laws enforcing Christian and abolish all devout observances nection with government, but to insert explicit acknowledgment of God and Bible in our fundamental law.

Resolved, That the proposed amendment, so far from tending to a of Church and State, is directly opposed such union, inasmuch as it recognizes nation's own relations to God, and that the nation should acknowledge relations for itself, and not through medium of any Church establishment.

As most of our readers probably know through the daily papers, asked and obtained the privilege making a remonstrance against object for which the convention held. This was done in strict compliance with the rules of parliamentary decorum, and not, as justly represented in some of the ports, by way of intrusion or distance. Believing the introduction statement of the General Secretary to have been made in good faith, "all that the friends of this ment desire is to have this discussed in the arena of fair, debate," we waited until there was pause in the business proceedings and then said:—"Mr. Chairman desire through you, to ask the vention whether it is willing to to a brief and respectful remonstrance against the further prosecution of the object for which the vention has been called." The temporary Chairman, Prof. Stoddard declined to put this question on ground that the convention had been permanently organized. this decision we of course acquiesced and sat down. After Judge Hagar the permanent Chairman, had taken the chair, we put the same question again, and quietly accepted the decision that we should reduce remonstrance to writing, with "appealing from the chair," as represented.

Our first impression was that written remonstrance would never heard from, after once being handed to the Business Committee. But had been so favorably impressed the spirit and manner of almost of the leading men of the convention (there were one or two exceptions) that we were unwilling to form opinion hastily, and therefore sought an interview with one of the Business Committee, Rev. Mr. Milligan. tween two of the sessions. He courteously explained that the Committee had intended to read the monstrance, with a reply: but that if we preferred to speak, the privilege would be cheerfully granted. It was finally arranged that the written monstrance should be handed in, that an opportunity should also be accorded for a brief oral address.

We desire here to express our warm appreciation of the frankness, courtesy and kindliness with which we were treated by the officers and members of the convention; and we say emphatically that we found them to be so thoroughly sincere and earnest in their purpose that they did not fear the effect of a decided but temperate protest. This fact speaks volumes in their praise, as men of character and convictions. We saw no indication of the artful management which characterizes most conventions. The leading men,—Rev. D. McAllister, Rev. A. M. Milligan, Prof. Sloane, Prof. Stoddard, Prof. Wright, Rev. T. P. Stevenson,

ressed us as able, clear-headed, and thoroughly honest men; and we could not but conceive a great respect for their motives and their intentions. It is such qualities as these in the leaders of the movement that give it its most formidable character. They have definite and consistent ideas; they perceive the logical connection of these ideas, and advocate them in a very cogent and powerful manner; and they propose to push them with determination and zeal. Concede their premises, and it is impossible to deny their conclusions; and since these premises are axiomatic truths with the great majority of Protestant Christians, the effect of the vigorous campaign on which they are entering cannot be small or despicable. The very respect with which we were compelled to regard them only increases our sense of the evils which lie germinant in their doctrines; and we came home with the conviction that religious liberty in America must do battle for its very existence hereafter. The movement in which these men are engaged has too many elements of strength to be condemned by any far-seeing liberal. Blindness or sluggishness to-day means slavery to-morrow. Radicalism must pass now from thought to action, or it will deserve the oppression that lies in wait to overwhelm it.

Without further comments at present, we append the remonstrance to which Rev. Mr. Mayo made a disingenuous and evasive reply. It was not read, as reported, but the substance of it was given extemporaneously in different language. The opening sentence was written with the expection of not being allowed to speak—an expectation afterwards agreeably disappointed by the courtesy and liberality of the officers of the convention:

In accordance with the convention's vote, I submit the following written remonstrance to the Business Committee, although I requested the privilege of making an oral one:

Without casting any reflections upon the motives which have led to this attempt to christianize the United States Constitution, I wish to enter a most earnest protest against the attempt itself. I will not inflict a long document on your attention, but confine myself to a single point of most practical importance.

If the proposed changes are ever made in the constitution, their necessary result will be to prevent all persons except Christian believers from holding any office, civil or military, under the American government. No honest disbeliever in the newly incorporated doctrines will be able to take the oath of allegiance required from all United States officials and soldiers. Only Christian believers and dishonest disbelievers will be able to take it; consequently the entire power of the government, both political and military, will be constitutionally concentrated in the hands of those who believe, or profess to believe, the doctrines thus incorporated.

The very large portion of the American people who do not believe in these doctrines will thus be rendered incapable of holding office, deprived of all representation in Congress and the other branches of the national government, and robbed of rights which have been hitherto recognized as theirs from the very adoption of the Constitution. They will be degraded to a subject class, ruled by an aristocracy of Christian believers.

This state of things once established the appropriate legislation by which the new policy must be sustained will necessarily involve the proscription and suppression of free thought, free speech, and a free press. Whether intended now or not, oppressive persecution must be the consequence of the adoption of the proposed amendment. All your disclaimers of the intent or wish to persecute are utterly idle. The matter will not be in your hands. Persecution will grow like a cancer in the body politic just so soon as the coveted inequality of religious rights once poisons its blood.

Now I urge you to consider well the temerity of your proposed usurpation of political power. I warn you against the peril instigating the Christian part of our population to attempt this usurpation. I caution you against the folly of supposing that the majority of the people will finally consent to this subversion of their common liberties. I beg you to count the cost of this agitation before you carry it further. It is a wild and insane delusion to expect that the great body of freedom-lovers will ever submit voluntarily, or can be made to submit by force, to any such outrageous oppression, whether in the name of God or man. I make no threat whatever, but I state a truth fixed as the hills when I say that, before you can carry this measure and trample on the freedom of the people, you will have to wade through seas of blood. Every man who favors it votes to precipitate the most frightful war of modern times; and it is simply preposterous for any of your number to speak of the liberals as "threatening war." *You* threaten war when you avow a purpose to destroy the equality of religious rights now guaranteed by the Constitution to all American citizens. On the assailant in this struggle be all the responsibility of its results.

In the name of freedom, and humanity, and peace, I appeal to you to recognize the real tendencies of your enterprise, and to abandon it as not only hopeless, but also most dangerous to the tranquillity of the land. If you are *thoughtlessly* favoring a scheme whose success would be the establishment of a Christian oligarchy on the ruins of this free republic, you will turn away from it with horror when reflection has shown you its sure issue. But if you *deliberately* aim to compass this usurpation of power and this disfranchisement of all but Christian believers, notwithstanding the inevitable calamities involved, you will, if as honest and earnest as I believe you to be, point out to the people the abyss that yawns before their feet. Of this be sure—there are millions of men in America who will never submit to be ruled by an oligarchy, whether Christian or anti-Christian. If I wished to destroy Christianity in this country by unscrupulous means, I should encourage your attempt in every way; for the reaction you will create will open the eyes of millions to the fact that Christianity and freedom are incompatible. But because you are not only Christians, but also fellow-citizens, fellow-men, and brothers, I appeal to you most earnestly TO BE CONTENT WITH THE EQUAL RIGHTS YOU NOW ENJOY BEFORE THE LAW, without seeking to destroy the rights of those who are not Christians in belief. I appeal to you to make no further efforts to fan into a flame the dangerous fires of religious bigotry; for the conflagration, once kindled, you will be powerless to control. Rise above the temptation to seek the triumph of your creed by political strife, and trust your cause, as I trust mine, to the power of truth over the human soul.

Editorial Notes.

THE FIRST SOCIETY OF SPIRITUALISTS of Chicago have never in their history been more prosperous than at the present time. Their present condition is no doubt due largely to the newly awakened interest of the members occasioned by the thrillingly eloquent lectures of Lyman C. Howe during the month of January. For February and March they have been equally fortunate in securing the services of Miss Susie M. Johnson, who is each Sunday, by her plain earnest words and logical appeals to the judgment of her nearers, convincing hundreds of the just claims of Spiritualism to their highest consideration. We have thought, however, that not unfrequently in our enthusiastic admiration for our speakers, we forgot many earnest toilers in every society who without pecuniary reward and often at great personal sacrifice, by their persistent efforts, contribute largely to our success. We could name many such among the Spiritualists of Chicago. To no one man is more credit due for earnest, successful efforts than to the president of the society, Dr. S. J. Avery. Here we have the right man in the right place. All feel that when he is present, no mistakes will be made. He presides with dignity, and yet he by no means confines his efforts to the work of Sunday, but all through the week makes *work* for Spiritualism his special business. Where such an officer can be found all goes well. Would that we had such workers, everywhere, competent and faithful.

In the recent Cincinnati convention, one of its prominent speakers, unwittingly, perhaps, admitted what we have believed to be the object of this whole movement, namely, to concentrate the power of the country in the hands of the Christian priesthood. He urges as an argument in favor of a constitutional recognition of God and the Bible as his revealed will, that as the Constitution now stands the Supreme Court will probably have to decide against the Bible in the schools, because the Constitution does not recognize religion or morality. The speaker, whose name we do not at this moment call to mind, said the enemies of the Bible had much to hope for when the question came before that body, for, as the Constitution now stands it would have to decide to take the Bible away from the children. This was painful to contemplate, for notwithstanding their president, Justice Strong and "other *Christian* gentlemen" were members of that court, they would have to decide against their individual preferences. To relieve them from this dilemma he urges the amendment proposed. The more closely we look at this proposition the more heinous and abhorrent does it appear.

Our critical friend, Sunderland occupies two columns of third page to disprove our reiterated assertion that—

"Any religion that fails to recognize a spirit world and the influences of that world upon this, must fail to meet the wants of humanity."

From this sentinent he dissents, and says:

What humanity most needs is not faith as to man's condition when dead, but knowledge, self-culture, and the love of virtue for virtue's sake. Man's greatest good is in the knowledge and the love of truth and justice. His knowledge and love of goodness inspire him with faith in humanity. It points him to the love relations of life as the foundation and *authority* for virtue. Nor is it possible for any human being to become morally conscious of any good so high or great as is found in the love of the truth for the truth's sake.

All of which statement has our most cordial assent. This, Spiritualism and Free Religion alike teach. It has been taught by highly developed individualities in all past ages. But the cry of humanity to-day is more urgent than ever before for evidences of a continued conscious existence after the death of the body. Again we say, any religion that fails to answer this demand fails to meet the wants of humanity. Our correspondent referring to our former article says:

And e means to say that in this behalf Judaism, Christianity (Popery and Protestantism) and all other forms of mediumism have been failures, up to the advent of modern Spiritualism. This modern form of mediumism *settles* the question of immortality by mediumistic communications, and in this way, and this alone, this modern form of mediumism "meets the wants of humanity," and beyond these mediumistic revelations, nothing else is to be looked for, so satisfactory to the race.

With due deference we beg leave to say we mean to affirm no such thing, and our friend has said all this for us without authority. "Judaism, Christianity (Popery and Protestantism)" each and all had their mission in the world, are here because called for by certain eras in humanity's history, and will pass away when no longer needed.

We have little space for comment this week. When our friendly critic shall have directed our attention to a religion meeting the wants of humanity, that does not "recognize a spirit world and the influences of that world upon this," he will have disproved our statement. Another entirely gratuitous assumption of our correspondent is contained in the last sentence of above quotation. Not so, but to the contrary, we confidently look beyond present revelations and phenomena, for yet higher and more perfect manifestations of spirit power and presence. But, after all his cavilings about Spiritualism, our correspondent, as it seems to us, very nearly yields to the claim we make in the following concession, his own words, as used in the communication under consideration:

As I said I admit the spirit theory.

* * * * * * * *

But here lest I be misunderstood, let me premise, what it affords me pleasure to say, namely, that although Spiritualism is like Christianity based on faith in mediumism, yet modern mediumism is head and shoulders above Christianity, and any and all forms of mediumism of past ages. For while Christianity is merely a present *faith* in the *belief* of mediums, who died thousands of years ago, the mystic rap is an occurrence of to-day, and its miracles are performed here, daily in our presence.

* * * * * * * *

Moreover, to modern Spiritualism the promise now is, that humanity will hereafter find itself more indebted than to any thing else that had ever been done, in all the ages of the past, towards breaking the incubus which Christianity had fastened upon the human mind.

THE Good Templars of Michigan met last week in Grand Lodge, at Battle Creek. We had intended to have been in attendance as a visitor, but ill health prevented. It would have afforded us great pleasure to have grasped the hand fraternal of many with whom we have been associated in this good work in past years. We do not believe any state of this Union proportionally, ranks Michigan in number and zeal of earnworkers. First and foremost comes the old war horse of the state in the person of Rev. Jno. Russell, the present R. W. G. T. of the order in North America. He has been for several years G. W. C. T. of Michigan, and is recognized by all parties as the leader of the temperance forces in the state. He is terribly in earnest and the opposers of temperance know that he means business every time. At the time of going to press we have nothing from the Grand Lodge as to its proceedings. Shall next week notice anything of note that may have occurred.

THE last chapter of "California" in which our young readers have been so deeply interested, appears in this number. Mrs. Cridge has written us that she would, immediately after the close of "California," commence the story of the "Young Philosopher." But that was several weeks since, and now the Pacific railroad is blockaded by snow, preventing all communication by mail. In the mean time, until we can hear from Mrs. Cridge, we shall make the most interesting selections we can for the instruction and entertainment of the readers of the HOME CIRCLE. Will our young friends remember we always make room for their communications?

PETITIONS to Congress remonstrating against the change proposed by our over zealous Christian friends are pouring in upon us, greatly to our satisfaction. The greatest number of names received from any one place is from Niles, Michigan, the result of the labors of our friends, J. McClung, James Lambert, and W. B. Beeson. Some of the petitions forwarded to us are written out from the form published in the AGE. Others (we think, the preferable way) have cut out the printed form and attached it to blank paper on which the names are written. We are glad to note this activity. Go on, friends, in every community; circulate your petitions, have one with you at every public meeting, send them to us and we will forward all together to the *Index* office, and from there we will send our united voices in one grand protest that shall give religious bigots to understand we are in earnest, that we mean to preserve the religious freedom of this government as given us by the father of the republic. Eternal vigilance is the price of liberty.

A CORRESPONDENT asks what is understood by the term "evangelical" faith? We answer the term is somewhat vague, but we believe it is applied only to those sects of Christians who believe and teach the divine authority of the Bible, the *personality* and moral government of God, the essential divinity of the Lord Jesus Christ, the sinfulness of man by nature, and his need of salvation which can be secured only through the merits of Jesus. The line of distinction between the sects is less marked than a few years since. The Universalists were formerly considered very unevangelical, but under the preaching and leadership of such men as Dr. Ryder, have become as decidedly sectarian as any other denomination and nearly as orthordox. The Unitarians and Christian denominations are regarded as non-evangelical, because of their disbelief in the triune God.

Personal.

BENJAMIN TODD writes us from Golden City, Colorado, that he will return to Chicago the last of March, and that himself and wife would like to make engagements to speak in this vicinity during the months of April, May, and June. Will societies in want of speakers please bear this in mind?

DR. S. B. BRITTAN.—We call attention to the column advertisement of S. B. Brittan, M. D., found on our sixth page. The early Spiritualists, on seeing the name of this pioneer in our cause, will call to mind his lectures and writings, which in the primitive days of Spiritualism exerted such a powerful influence in the awakening of the people to the importance of the new movement, even then giving promise of revolutionizing the world. His great work, "Man and his Relations," has commanded the attention of the scientific work. Perhaps no man in America has made more valuable experiments and observations than Dr. Brittan. Hence, in the preparation of his medicines, he brings to his aid thorough culture, and scientific attainments rarely if ever equaled.

MISS NETTIE M. PEASE is speaking to the congregations on alternate Sundays at Waukegan and Kenosha. She will answer calls to lecture on week day evenings. Address 364 Warren Avenue, Chicago. We find in the *Kenosha Telegraph* the following notice of Miss Pease and of the AGE.

LETTIE M. PEASE gave two lectures at the Unitarian Church last Sunday. "The Ministry of Angels" was the subject of her discourse in the afternoon, and "The Church of the Future" in the evening. Both ar important subjects and both were ably handled.

Miss Pease is a pleasant and an agreeable as well as able speaker and must be popular with an unprejudiced audience. Her object, however in coming to Kenosha was not alone to lecture. She is the Editor o the Woman's Department of the PRESENT AG: a Spiritualist paper, published at Chicago by Col. D. M. Fox, who is its chief Editor. The PRESENT AGE, like all the other papers of Chicago, was burned out, and it has again come out in full size and prin. A part of the purpose of Miss Pease as to obtain subscribers for the PRESENT GE, the terms of which are $3.00 for one year, $1.50 for six months, and 75 cents for three months.

WM. WESTENFIELD has been speaking in Marshall, Mich., as noticed in the AGE a few weeks since. We have received from Charles Fisher, secretary, the following, with a request to publish, with which we comply with pleasure.

EDITOR PRESENT AGE:—At a meeting of the First Society of Progressive Spiritualists of the City of Marshall, the following resolution was adopted. WHEREAS, Bro. Wm. Westenfield of Kalamazoo, has lectured for our society with entire satisfaction, we cheerfully recommend him to Spiritualist societies generally as a good test medium and lecturer.

CHAS. FISHER, Sec'y.
MARSHALL, MICH., Feb. 11th, 1872.

W. F. JAMIESON'S address is now No. 10 North Jefferson Street, Chicago, Ill. He commences a course of lectures at Romeo, Mich., Feb. 27.

DR. DUMONT C. DAKE, the Analytical Physician and medium, is meeting with great success here in the West. Read the Doctor's advertisement in another column.

TO SUBSCRIBERS IN ARREARS.

Again we call the attention of subscribers to the number found opposite their names on our last week's issue, which indicated the number at which their time of payment expired. This was written in pencil mark by our mailing clerk sufficiently plain we hope for all to see. By looking at the figures at the right hand side of our first page, it will be seen that the present number is 177, and as the term of a great many of our subscribers expired with 156, they will see that we have advanced them twenty-one papers. Some have not been so long in arrears, while a few owe us for a yet greater time. Under ordinary circumstances this would be more excusable, but taking into consideration the facts of the case, we can hardly see how it is possible for any of our subscribers to justify themselves in longer withholding their annual remittance. Friends, will you hasten to correct this omission? Moreover, if you are able, send us pay for two years, or still better, call to mind the name of some poor neighbor, or distant friend who is unable to pay for the paper and have it forwarded to them. If you cannot do more than pay for your own paper, will you not endeavor to find us one new subscriber? If you are lending your paper to a neighbor who is able to take it for himself, it is time for you to tell him so, and let him realize how much more enjoyment there is in reading one's *own* paper. Do not forget, that this appeal is made first to *you*, if the figures opposite your name are less than 177.

Notices of Meetings.

MEDIUM'S AND SPEAKER'S CONVENTION.

A Quarterly Convention of Mediums, Speakers, and others will be held at Lockport, N. Y., Saturday and Sunday, March 16th, and 17th, commencing at 10 o'clock each day and holding three daily sessions. Our Lockport friends extend a cordial invitation to all in attendance from abroad, to share the hospitalities of their homes. Able speakers and other sources of interest and profit may be expected. Let there be a general attendance from all parts of Western New York as subjects of much importance will be presented for consideration.

J. W. Seaver,
Geo. W. Taylor,
A. E. Tilder,
} Committee.

The R. P. Society of Rockford will hold their quarterly meeting at their new church on the second Saturday and Sunday of March. Mrs. L. A. Pearsall, speaker.

R. W. BARKER, President.

Railroads.

Winter Arrangement.

DETROIT & MILWAUKEE RAILROAD.

1871	ARRIVE.	1871

Trains leave Brush street Depot (Detroit time) as follows:

Express at 8.40 A. M. for Saginaw and Bay City.
Mail at 10.15 A. M. for Grand Rapids and Grand Haven.
Accom. at 4.15 P. M. for Saginaw, Bay City and Benton
Night Express, 10.40 P. M. for Grand Haven and Grand Rapids.
Saginaw Mixed 11.30 P. M. Sleeping Car for Saginaw.

MICHIGAN CENTRAL & GREAT WESTERN RAILWAY.

Depot—Foot of Twenty-second Street. Ticket office, 75 Canal Street, corner Madison.

	LEAVE.	ARRIVE.
Mail (via main and air line).	* 6.15 a m	* 8.05 p m
Fast New York Express	* 9.15 a m	* 7.45 p m
Jackson Accidation (daily)	3.50 p m	10.35 a m
At. Ex. (daily) via. Air Line	5.20 p m	7.17 a m
Night Express	† 9.15 p m	† 6.35 a m

† Saturday excepted. * Sunday excepted. ‡ Monday excepted.

HENRY C. WENTWORTH,
General Passenger Agent.

The Present Age.

A Weekly Journal,

Devoted to Religious, Political and Social Reform, Poetic Literature and General Intelligence.

An Independent Critic on all Popular Movements.

COL. D. M. FOX, - - - EDITOR.
364 WARREN AVENUE, CHICAGO.

Associate Editors:

DR. F. L. H. WILLIS, *at N. Y. Office, 213 West 23d Street.*

E. S. WHEELER, *No. 6 Gloucester Place, Boston.*

Woman's Department,

MISS NETTIE M. PEASE, EDITOR.

The Home Circle,

ANNIE DENTON CRIDGE, EDITOR.

W. F. JAMIESON, Corresponding Editor.

Terms of Subscription:

One Year	$ 3.00
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Three Months	.75
Four Copies, (one year) to one post office	10.00

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Per Nonpareil Line, Each Insertion.

1 Time	20 cents.
4 Times (1 month)	15 "
13 " (3 months)	12½ "
26 " (6 ")	10 "
Editorial Notices	40 "

Remittances for subscriptions or renewals if addressed to either of the associate editors will receive prompt attention. We prefer to have all communications in the east addressed to the New York office. E. S. Wheeler will act as General Traveling Agent, and will appoint Local Agents at all desirable points.

To every new annual subscriber, and to every old subscriber who renews for one year, we will send *Woodhull & Claflin's Weekly*. Read the following:

We have made arrangements with Col. D. M. Fox to send our weekly Journal to all new annual subscribers to the PRESENT AGE, and all present subscribers who shall hereafter renew their subscriptions for one year. WOODHULL, CLAFLIN & CO.

THE PRESENT AGE	$3.00	
WOODHULL & CLAFLIN'S WEEKLY	2.00	5.00
We send both of the above for		3.00
Saved by subscribing with us		2.00
THE PRESENT AGE	3.00	
WOODHULL & CLAFLIN'S WEEKLY	2.00	
WESTERN RURAL	2.00	7.00
We send all three for		4.50
Saved by subscribing with us		2.50
THE PRESENT AGE	3.00	
WOODHULL & CLAFLIN'S WEEKLY	2.00	
WESTERN RURAL	2.00	
YOUNG FOLK'S RURAL	1.00	8.00
We send all of above for		5.00
Saved if ordered of us		3.00

The Young Folks' Rural is a large and beautiful newspaper for young people and children, started last year, by H. F. N. Lewis, the editor of the *Western Rural*, at Chicago. It is needed in every family.

We trust these liberal offers will induce our friends to canvass their respective neighborhoods for us.

To the several departments of the PRESENT AGE we invite the attention of all who have faith in humanity and who believe in the progress of religious ideas, and we earnestly solicit the aid of all such to sustain our journal. Specimen copies sent free to all who apply.

OPINIONS OF THE PRESS.

We are pleased to welcome once more in its full size, our contemporary, the PRESENT AGE, which since the Chicago fire has been issued as an extra, gradually increasing its borders until No. 1 of Vol. VI. lies on our table looking as if it meant work in a field where there is so much requirement for activity. It is published at 364 Warren Avenue, Chicago—New York office, 213 West 23d street. Col. D. M. Fox, with Dr. F. L. H. Willis and E. S. Wheeler as Associates, and W. F. Jamieson Corresponding Editor, will with determination continue the struggle which all liberal newspapers must keep up with an opposing world. In his salutatory address the editor says he shall endeavor to make the AGE "A faithful reporter of the facts of Spiritualism and an exponent of its science and progress, as well as the honest teacher of the spiritual philosophy of nature, and the morality of practical sense and humanity."

* * * "Not denying the use of any publication, nor the excellences of some, there is yet left a portion of the field of action unoccupied, where a good work may be done, if the liberal Spiritualists of the time can be induced to second our efforts. * * * Conceding liberty to others, we shall preserve and exercise it ourselves, and at once frankly repudiate help that must be bought by compromise of truth, or retained at the cost of freedom of speech. * * * Aspiring to present a paper second to none in the better, we ask the help in every way of all true hearts and clear heads, in our effort to establish the supremacy of the best."—*Banner of Light*

THROUGH THE FIRE.—Among the most welcome weekly visitors is the PRESENT AGE, a large eight page paper published in Chicago. This paper is devoted to the advancement of liberal ideas generally, and particularly in religion. The publishers are not only destroyed the entire office with all the material, presses and all, but the private residences, and other property of its owners. Since the fire it has been issued much reduced in size, but its proprietors promise to resume the regular size and form as soon as new material can be obtained. Should any of our readers want a good paper, occupying that particular field, no better one can be found. Address D. M. FOX, Chicago, Ills.—*Indiana Patriot.*

THE Chicago *Present Age* has reappeared from the ashes of Chicago, and appeals to the Spiritualists of the country who can to help and faithfully represents, for sympathy and aid. Col. D. M. Fox, editor, seems all undaunted by the reverses he has experienced, and expresses his intention to battle on whatever may betide. If his paper had nothing else but this unwavering zeal to recommend it, it should receive every encouragement, but it has more, being in every respect worthy of the confidence and regard of the public. We wish the *Age* from the present time all success.—*Port Huron Commercial.*

Among the sufferers by the Chicago fire was the PRESENT AGE. Col. D. M. Fox, its editor, writes us that the publication of the paper is to be resumed, and before long, it is hoped, with the same size as before. We regard the PRESENT AGE as, on the whole, the most liberal of all the Spiritualist papers, because it does not confine itself to spiritualism, but devotes a considerable portion of its energies to reform and free thought in general. It would seem no more than just that its friends should rally to its support. Terms $3.00 a year. Address the editor, 364 Warren Avenue, Chicago.—*Index.*

THE PRESENT AGE.—The PRESENT AGE is a forty-eight column journal, published weekly in Chicago, and edited by Doctor M. Fox, and a competent corps of assistant editors. Its columns are devoted to the advancement of the Spiritual Philosophy, to the literature, general intelligence, social reforms, and among its contributors may be found the deepest thinkers and best reasoners of the present day. While in its liberality, it admits to its columns ideas from persons of all beliefs, it advocates nothing itself but the purest and most unexceptional morality. The ably examined opinion of every person who has read it from the commencement, almost four years ago, to the present time. It is an excellent family newspaper, and every liberal minded person should take it. Terms $3.00 per year. Address Col. D. M. Fox, 364 Warren Avenue, Chicago.—*Rogers Gazette.*

"THE PRESENT AGE."—This is the title of a weekly journal published in Chicago, devoted to Religious, political and social reforms, and edited by Col. D. M. Fox. It is one of the best, and in some respects the very best of all the exponents of Spiritualism published in America. The subscription price is three dollars per annum, or ten dollars for four copies. Address, Col. D. M. Fox, 364 Warren Avenue, Chicago. Our friends will find specimens of this paper at the store of D. Cannonelle, Post Office Building.—*Salt Lake Tribune.*

THE PRESENT AGE deals with the living social and religious questions of the time and is ably edited.—*Daily Times* (Council Bluffs.)

THE PRESENT AGE, Chicago, is a bright, smart critic, with spiritualistic tendencies. It should have a liberal patronage among reformers. Terms, $3, a year. Weekly.—*The Rockford* (Ill.) *Morning Star.*

THE PRESENT AGE is a large weekly paper independent and liberal in its discussions of all questions—social, religious and political.—*St. Joseph* (Mo.) *Morning Herald.*

THE PRESENT AGE is a Spiritual paper, advocating religious, political, and social reforms. It stands high in the field of letters.—*The Daily Nonpareil* (Council Bluffs.)

Woman's Department.

MISS NETTIE M. PEASE, EDITOR.

The despotism of custom is on the wane; we are nevertheless to know that things are; we ask whether they ought to be."—John Stuart Mill.

THE OUTCAST.

BY MRS. C. M. STOWE.

"Go, stone her to death," said a maiden proud,
As an outcast fled from a gaping crowd;
And she turned her steps to the Church, and there,
Bowed low as the minister knelt in prayer,
And he prayed that the Lord of Hosts would come
To the widow's heart and the orphan's home;
And for all the powers that be, he prayed,
And a stress on the sins of man he laid.

But where shall the outcast hide her shame?
Must she turn to the sink of vice again?
"Go, stone her to death," was the matron's cry,
As she passed the suffering outcast by;
And she hastened home where her daughters fair,
Moved round the room with a queenly air,
And told how with shame she blushed as she passed
The squalid form of the frail outcast.

"Go, stone her to death," said the man of God;
"She's not fit to cumber the earth's green sod."
And he groaned for the sins of Adam's race,
And forgot his own in his prayer for grace:
"Go, stone her to death," is the popular cry,
As the rich and the haughty pass her by;
She's drank of the gall and vinegar now,
Let the crown of thorns be placed on her brow.

What's the virtue worth that turns in scorn
From the heart that's with sin and sorrow torn?
What's the priestly robe, if its fold enclose
A heart that scoffs at the outcast's woes?
Does the maiden proud, with the heart so cold,
Remember the Magdalene of old?
Has she weighed what the lowly Jesus said,
As the doomed of old was before him led?
And the haughty dame, who blushed as she passed
The outcast frail, could she have cast
The stone at her suffering sister there,
And at night bowed her head in sinless prayer?
Could the canting priest with his holy tone,
Cast with sinless heart or hands the stone?
Oh, when will the spirit of Christ, as of yore,
Raise the fallen up—bid them sin no more?

For the Present Age.

DANGER AHEAD.

BY JULIUS.

The Hon. Judge Jameson, in his opinion in the case of Mrs. Waite and daughter on the suffrage question, is reported, in the Chicago *Tribune*, as declaring that suffrage is not a natural right. This is not only surprising; it is alarming. As the judiciary department of our government disregarded the first and fundamental, elementary principles of law, through Judge Taney, of Dred Scott notoriety, so Judge Jameson, in this case, in like disregard of every principle underlying our republic, attempts its subversion. Taney has gone down in the road he chose, a disgrace to the age in which we live, and a scandal to all liberal governments, and Judge Jameson has chosen to follow him. This is humiliating to all lovers of liberal government. The judge doubtless wore Taney's glasses when he looked up this case, as he refused to profit by Taney's mistake, and has, like him, disgraced, and not only disgraced, but actually subverted the very basis of our government. "To secure these rights, governments are instituted among men, deriving their just powers from the *consent* of the governed." "Consent of the governed," is found only in the suffrage.

The inference to be drawn from the judge's decision is that suffrage is a right granted by government, and that hence the government is superior to the people who instituted it, and therefore what the government can grant, it can repeal. Whatever merited contempt Taney invoked upon his head, has been multiplied to this follower of his, in as much as Taney vented his spleen against the black man, while Jameson has chosen to play a like part towards the mothers of us all.

It remains now to be seen whether these principles which lie at the foundation of our republic will be sustained by this people. If our government is not based on the fundamental principle that "governments derive their just powers from the consent of the governed," and that that is law, the highest pinnacle of all human law, then this republic is destined to be destroyed, as another and higher idea must take precedence. Human law, abrogating natural law ought to be, as they surely will be, destroyed. If what Judge Jameson says be true, this government is without a legal basis, as surely it could not begin with what it did not have. It did not have a legal existence when it did not exist at all; it began its existence from the fact that it was the will of the people over whom it was to hold control, whence we infer that man's right to a voice in it was a natural right. But now we are told this is error, and that such right comes from that government.

Is society ignorant of the dangerous consequences flowing from examples set by government officials wherein they appear wholly unconscious of the fact that there are principles, the regulation of which require as definite and precise action as do the mixing of atoms in chemistry? This may be too fine for many. But surely not for the better class of thinkers, many of whom feel the sting of degradation cast upon the republic by those who should be its best friends.

Let such as fully comprehend the danger to the republic from such action as this, speak out, or failing in this, be conscious they too sent a helping hand to undermine the safety and happiness of their own posterity. What they sow shall they also reap. Silence, when open rebuke is called for, goes to aid the wrong doer.

MISS SARAH F. SMILEY.

The latest acquisition to the ministry of women is a pious Quakeress, Miss Sarah F. Smiley, a native of Philadelphia, who has almost taken Brooklyn by storm. In her presence and under her ministrations prejudices vanish like the dew before the rising sun. Having spent more than two years teaching and preaching to immense audiences in all the chief cities of the British Islands, and having occupied the pulpits of Baptist, Methodist and Presbyterian churches there, she has been cordially welcomed by the ministers of different denominations in Brooklyn. For the past three weeks Miss Smiley has preached every night in the Simpson street Methodist Episcopal church, of which Rev. R. Meredith is pastor. She has also preached for Drs. Budington (Congregational) and Cuyler (Presbyterian), and there is a rumor that the Apostle of Plymouth is to invite her to occupy his platform and preach to his three thousand hearers. It is said that her sermons are models in every respect. As logical as Jonathan Edwards, as fluent as Chalmers, as simple and earnest as Spurgeon, as fervid as Summerfield, she entrances her audience from first to last. For real power and efficiency in the pulpit it is said that Miss Smiley has hardly an equal in Christian ministry to-day. Her *personnel* is charming. About thirty years of age, she is healthy, cheerful and good looking. She dresses neatly in the conventional costume of the Friends. Her movements are all graceful, defying the criticism of the most fastidious. One enthusiastic individual exclaimed, at the close of her sermons recently in Mr. Meredith's church, "I thought I was in heaven, listening to an angel." This church has been greatly benefited under her preaching. Many have been revived and blessed, and not a few have been converted to God through her instrumentality. Dr. Cuyler's Presbytery is to put him on trial to-morrow for his violation of church discipline in allowing a woman to preach in his pulpit. We sincerely hope these brethren will not allow themselves to be ensnared as were their Philadelphia brethren who condemned George H. Stuart for singing hymns and sacred songs not found in their stereotyped books. If this work be of men it will come to naught, but if it be of God it cannot be overthrown; and in advancing the cause of truth and righteousness we are willing that women should have a hand as well as men.—*Sunday Herald.* (*N. Y.*)

The A. O. M. (all old maids) society of Cheshire gave a great ball recently that was quite a success. The gentleman guests were taken in charge by a reception committee of ladies, immediately upon reaching the hotel, and were escorted to their seats and there compelled to sit and smirk, under penalty of expulsion, until some fair woman provided for them. The duties of floor managers and of furnishing partners at supper were all proformed by ladies, as well as those of seeing that none of the young men went away hungry. Not the least pleasing feature of the affair was the settlement of the bills by the ladies.

A PLAIN STATEMENT OF FACTS.

The *Irish Republic*, by the way one of the best of our exchanges, alluding to the movement for woman suffrage, uses the following very plain but truthful words:

Look how the women who agitate what is called the "Rights of Woman" are treated! We do not here argue whether the movement is right or wrong in principle. We argue on this that the mere howling of the crowd or the filthy jokes of newspaperdom are no criterions to go by. When Christ went up and down through Jerusalem preaching those divine truths which are Christianity, he was jeered at by the scribes and howled at by the rabble. Were he to enter the streets of New York to-day, a man clad in simple garb, and did he preach through our streets and rebuke as he rebuked, he would be stoned to death quicker then by the rabble of Jerusalem. He would be blackguarded by the press, which now vilifies all movements which are opposed to the spirit of the time. So that the merits of the woman's movement have no consideration with its calumniators. They oppose it because it is reform. They have the feelings and the instincts of their tribe. The mob of to-day is the representative of the mob of Rome and Jerusalem, jeering yesterday, persecuting to-day and worshiping to-morrow. The woman movement has run through the gauntlet of ridicule. It is entering on that of persecution.

This woman movement is one of the boldest reforms that ever was advocated. It rubs harder against settled convictions than any movement the world has ever seen. It is not only a reform, it is a revolution, a revolution which strikes at the foundations of convictions as old as civilization. Its opponents says it will disrupt society and politics. As far as politics are concerned, it would be impossible to make them worse than man has made them. They say, also, the people, even the women, do not want the social circle, or the present relations between men and women, altered. Then, why all this dirt-throwing and unmanly abuse of the women who see fit to differ with the world?

WOMEN NOT ADMITTED TO THE BAR IN ILLINOIS.

The Supreme Court, we learn, has just refused to admit to the Bar Miss Alta Hulett, a law student of this city, on account of her sex. This we regret, as we understand Miss H. to be a young lady of superior talents and attainments, and well qualified to enter upon the profession of her choice. Under the appointment of the Circuit Judge here, Miss H. was examined for admission to the legal practice by Messrs. Wright, Miller, and Brazee of the Rockford Bar, who certified to her ample qualifications. But the Supreme Court has again, as in the late application of the gifted and accomplished editress of the Chicago *Legal News*, decided against the admission of women to the legal profession. So it seems there may be brothers, but not sisters, in law. Whatever opinion may be entertained as to the expediency of woman's entering the learned professions, we see no justice in closing the avenues to success by arbitrary distinctions in any of the departments of labor, physical or intellectual. All these should be left free to personal choice, and qualification. Our western colleges and the best institutions of learning are opening their doors to all without distinction of sex. Exclusive privileges are surrendering to the advancement of equal rights. Why then, should not the ways to prosperity and excellence be open to all throughout the realms of effort? Whatever may be thought otherwise the spirit and movements of the age are for a rational equality, and nothing—not even Supreme Courts—can stay the progress or prevent the triumph of just and liberal sentiments. Men have no objection to women in the home and social spheres; why do men, or laws made by men, object to women in any sphere of useful and honorable exertion in which they may wish to act?

Mrs. Lucinda H. Stone of Michigan, who is travelling in Syria with a party of young American ladies, gives the following graphic account of the condition of women in the Orient:

There is nothing in all this Eastern country that makes me more sick at heart than the terrible abuse of animals that I everywhere see, except the neglect and abuse of little children, and the most wretched and degraded condition of women, who yet cling to their shame as their highest glory. "I no like the English," said the sheik, who conducted our party out to the pyramids of Sakara in Egypt, after he had been telling me about an English and American paty, with whom he had encamped there for twenty days, were making explorations. "I no like the English." "And why do you not like the English?" I asked. "Why, because the English, he have money, and the woman, his wife, she have money to; I no like the woman have money." "But don't your wife have money?" I asked, (for he had before told me how many donkeys he owned, and that he had two good houses in Cairo). "No, no," he answerd with a scornful laugh, my wife no have money. I have the money." "But don't your wife sometimes have money, don't she sometimes go to market and to the bazars to buy things that she wants?" "No, no," he said, more scornfully still, "my wife go not out of the house, she wear veil, she cover her face to buy what she wants." Pursuing the subject, I asked, "And why does your wife wear a veil?" "O,' cause she shame," he answerd. "My wife is my shoe," is the maxim of marital authority in this country; "haven't I a right to kick off my shoe or do whatever I please with it?" And the great difficulty in doing anything for these poor creatures is, that it is the women themselves who are the most opposed to any change. And so said the sheik, closing all his sentences with "My wife is satisfied."

So, too, Gov. Washburn is of the opinion that a majority of the women of Massachusetts desire no change in the matter of suffrage. Suppose we grant it, this is no argument against lifting American women to the nobler level of rights and duties which belong to them as American citizens.—*Woman's Journal.*

The female suffragists can claim, not a convert exactly, but an inquirer certainly in Governor Washburn, of Massachusetts. His message will do more to give weight to their cause then any late victory of theirs. Mr. Washburn hesitates to confer suffrage upon women. He does not believe, and here is the great difficulty in their case, that they want it; but he suggests that, as they are so deeply interested in the evils resulting from the sale of liquors, that they should be allowed to vote under the law now in force on the question whether liquor licenses shall be allowed within town limits. The experiment of female suffrage must come, and some such device as this may be necessary to conquer the prejudices of women themselves against it. There are very few true women who will not be glad of the opportunity to vote against the license of rum-shops, and the transition then will be easy to complete assumption of the right of suffrage.—*Exchange.*

Woman's Memorandum.

The Empress Dowager of Brazil has freed all her personal slaves.

Two Japanese princesses have entered Vassar College. One is reported as remarkably handsome.

Mrs. Joaquin Miller was prevented from lecturing at Oregon City the night before Christmas, by a gang of roughs.

Lady Franklin has offered a reward of £2,000 for the records of "Erebus" and "Terror," supposed to be deposited in King William's Land.

Matilda Fletcher lectured to a large audience in Champaign, Ill., a few nights since. Civil Service Reform was the burden of her effort, which was well received.

Long before Paris became the mistress of modes, Milan gave the fashion to the world (hence the word milliner), and she still retains some pretensions to her old right.

Harriet Martineau deplores the lack of sensibility in Macaulay's character. His was "mainly an intellectual life, brilliant and stimulating, but cold and barren as regards the highest part of human nature."

There died at New Bedford, two or three weeks ago, Mrs. Susan Howland, wife of George Howland, in her eighty-first year. She was for nearly fifty years a minister of the society of "Friends," beloved by all who knew her.

Mrs. Meritable Piper, the "oldest inhabitant," and worthy descendant of Revolutionary stock, held her annual levee in Gloucester, Mass., on Wednesday, when she reached the extraordinary age of one hundred and one years.

The hymn, "Nearer, my God, to Thee," which has touched more hearts than any other modern composition, was written by Miss Sarah Fuller Fowler of London, England, who died as Mrs. Sarah F. Adams in 1849.

The hill-country towns of New England are full of excellent women, the very salt of the house-keeping earth, who would feel ready to sink in mortification through their scoured kitchen floors if visitors should catch them without a pie in the house.

Mrs. Nathaniel Weld, of connecticut, has appealed to the courts to break the will of her late husband, which was changed just before his death, so that she only has the use of $5000, while the rest of the estate, worth $600,000, is given to an only son, and at the son's death to his heirs.

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The Home Circle.

NNIE DENTON CRIDGE. EDITOR.

THE ANGEL AND THE CHILD.

n angel with a radiant face
Above a cradle bent to look,
emed his own image there to trace,
As in the waters of a brook.

Dear child! who me resemblest so,"
It whispered, "come, O come with me!
appy together let us go,
The earth unworthy is of thee!

Here none to perfect bliss attain:
The soul in pleasure suffering lies:
y hath an undertone of pain.
And even the happiest hours their sighs.

Fear doth at every portal knock:
Never a day serene and pure
rom the o'ershadowing tempest's shock
Hath made the morrow's dawn secure.

What, then, shall sorrows and shall fears
Come to disturb so pure a brow?
nd with the bitterness of tears
These eyes of azure troubled grow?

Ah! no, into the fields of space,
Away shalt thou escape with me;
nd Providence will grant thee grace
Of all the days that were to be.

Let no one in thy dwelling cower
In somber vestments draped and veiled;
ut let them welcome thy last hour,
As thy first moments once they hailed.

Without a cloud be there each brow;
There let the grave no shadow cast;
When one is pure as thou art now,
The fairest day is still the last."

nd, waving wide his wings of white,
The angel, at these words, had sped
oward the eternal realms of light!
Poor mother! see, thy son is dead!

—*Jean Reboul, translated by Longfellow.*

CALIFORNIA.

CHAPTER XXVIII.

Nearly three months have passed since the events given in the last CE chapter occurred. Winter has come and covered the tops of the highest mountains with snow. The long, high range, called San Bernardino mountains, that stretch from east to NT west of this large valley, have all put on their white night caps as if the old fellows were going to sleep, when every body knows they have done nothing but sleep for tens of thousands of years.

But though winter has taken full possession of the tops of the mountains, he very seldom steps into the valleys, for here, in the wet seasons, during the winter months, the clovers and flowers are in all their glory.

To-day, in the home of our friends, windows and doors are open, and no fire in the house; the sun is shining gloriously, not a chill in the atmosphere, and Charley and May and Ernest, yes, and Aftena too, are out playing on the dry, warm earth, while on every side of them the beautiful snow tips the mountains. Even Aftena points to San Bernardino mountain, so lofty that it can, without standing on tip-toe, look over the heads of all the other mountains into this valley, and one can easily fancy that he is nodding his head and smiling at the children.

Two days ago, however, when every body was sound asleep, and snugly covered up in blankets, Jack Frost did venture slyly down the mountains, very cautiously; but it took him such a long time to travel in that style, and the sun beginning to rise before he had time to do half the mischief he intended, he had to scamper away, leaving only a few traces of his visit—for instance, the water in the irrigating canals was just frozen over with a thin coating of ice. Charley, May, and Ernest, who had risen early, and as usual had gone to the canal, came running and shouting with delight to the house, their hands full of ice.

"See here, mother! see here, aunty," they exclaimed, "ice! ice! ice! Jack Frost has been here! oh! how nice the ice is! see! it is as thin as glass."

The three children stood by the fire eating it, as if it was sugar candy. May, who was always kind and thoughtful of every body, had not forgotten that her mother liked ice too, just as well as she did, so she brought a double supply, and their mother ate ice with them, and said Jack Frost might come again, when he felt like it, if he would bring no more ice and no less ice than he had left them that night.

But now we will tell of an earthquake—a real earthquake that came and shook the town of San Bernardino. You remember probably the farm where the Indian was cutting up beef and drying it on lines. You remember, too, the beautiful horse, Bennie, that Charley admired so much. Mrs. Strawbridge and Charley were visiting there in November, 1871, and one midnight, when Charley was sound asleep, there came an earthquake—oh! that word *earthquake* just expresses it, for it felt as if the whole earth quaked. You know that the earth moves very rapidly round the sun—thousands of miles in an hour; well, when the earthquake came, it felt as if the earth had suddenly struck against something that had half stopped it and made it totter and shake.

"I will tell you what the earthquake is like," said Charley. "Just imagine that the earth is some body, and that it has good broad shoulders; then imagine God taking the world and shaking it by the shoulders. I've seen some naughty mothers do that with their children sometimes. Well, fancy what that is like, and you or any body can guess what an earthquake is like."

Every body in the house was awake and called out to each other, but, as there was only one long shake, and no more for several hours, they did not come out of the house, but lay still in bed, talking about it. Mrs. Strawbridge thought it very solemn; she said that she felt as if she had looked death in the face; but Charley, said at last, that he did not care, he was sleepy, turned over, and in five minutes was sound asleep. The next day he had forgotten all about the earthquake and was running about the farm after the cows, colts, horses, and mules, feeling just as secure as if the ground on which San Bernardino stood had never been moved. When evening came, however, and they drove to the city, and past an opening in the earth that had been made by an earthquake, then Charley began to ask questions.

"Are people ever killed by earthquakes?" he asked.

"Yes," said his mother, "sixty thousand people were killed in the great Lisbon earthquake. Twelve or thirteen earthquakes occur every year. Sometimes whole cities are destroyed; lakes and rivers are formed in new places, while old rivers and old lakes are dried up, and whole farms for miles, with all their fine crops of grains and fruits, destroyed."

"Do you think," asked Charley, "the causes of earthquakes are the same as the causes of volcanoes?"

"Yes. The inside of the world is, I believe, in a melted condition, and disturbances below cause the earth in various places to shake."

"Well," said Charley, "I have read about volcanoes that have thrown out such quantities of melted rock, that it has flowed for miles over the ground, covering up towns and villages; filling up beds of rivers and lakes, and turning the water out over the country; and that proves to me that the inside of this world is in a melted condition."

Mr. Carter had two very pretty mules that had been to Salt Lake City twice, and that had I dare say, seen Brigham Young, but were such gentiles they did not recognize Brigham as the prophet of God. And yet, when Brigham Young expected Uncle Sam with his armies of soldiers would visit him at Salt Lake, and give him battle—when he ordered all the Morman saints to hasten to Salt Lake to fight Uncle Sam—and when some hundred of Mormons, who had settled in San Bernardino, left their farms and their homes, and with their wagons started for the holy city, these two mules went also. They returned, however, and are in San Bernardino today with their master. Good, faithful mules! Over the plains twice you have journeyed on your pilgrimage to the holy city, patiently carrying your owners thither, but now, in your old age, you are doing far better work, for you are occasionally taking them to the Spiritualist Hall, a fine large building, that has been built this year, principally with the money of once devoted Mormans, but now of whole-souled Spiritualists.

Well, on one of these mules Charley every morning mounted, and took a ride to the town, generally going to the post office. And so the faithful, patient mule is really doing all manner of good deeds in his old days, for he not only brought Mrs. Strawbridge the PRESENT AGE several times, but he carried to the post office many articles for the "Home Circle" of the PRESENT AGE, and so you see good old mulie has even done all you little folks a good turn.

One morning Charley went to the meadow to catch the mule. He was gone a long time, but by and by his voice was heard shouting triumphantly:

"Hurrah! hurrah! look here!"

All went to the porch to see what was the matter. There was Charley with a large bird on his head, a bird far larger than a goose.

"What has the child found?" said Mrs. Carter. "Why! it is a crane. Well! I wonder what he will next bring. Charley, where did you find it how did you catch it?" she asked.

"I ran after it," said Charley as he lifted the crane from his head with a great deal of pride. "I ran after it till I got hold of it."

"It must be hurt," said Mrs. Wallace, "or you never could have caught it."

"Oh!" said Charley, "perhaps it never saw a boy like me before and was not afraid." "What a large bird," he said, as he set the crane on the porch. "He is four feet high. Look at his hind toes! they are higher on his legs than the front ones; and what a long neck! see his wings when they are spread out. Can they fly far, mother? I should think they could."

"Oh! yes, my boy," said his mother, "some cranes migrate from the northern part of Europe and Asia to the tropical regions. They fly at a very great hight in the air."

"And what do they eat?"

"They eat both animal and vegetable food—roots, seeds, worms, insects and reptiles."

"Oh yes, I see," said Charley, "they are glad of anything they can catch."

By this time a young man, who was painting the house, came and handled the crane. He made him stand up and show himself. Charley, who was sitting near on the porch, was saying that the crane should not be killed, and had hardly finished the sentence when the crane stretched out his bill, using it as a dagger, for Charley's eyes; but Charley had on such a broad brimmed hat that by moving his head he dodged the dagger and received the blow on his hat.

"What do you mean, you rascal?" said Charley, "do you want to put out my eyes, just when I am trying to save your life! you ungrateful wretch!"

"Cranes," said his mother, "always use their bill as a dagger, and when wounded are dangerous to the eyes of any body who may be near."

But we must cut this crane story short, by saying that in a few hours it died, and that Charley proposed to take it to Riverside that Ernest, May, aunty, and baby Aftena, might see the wonderful bird.

And now we must draw to a close; now we must finish this our last chapter, and say good bye to all our dear friends who are here to-day, Christmas day, on a visit. Fine times they have had, yes, glorious times they have had and are having.

I wish you could see the Christmas tree that Charley brought from the Santa Ana River, and all the presents made by the children to each other. Ernest bought for May a set of dishes, and there she sits in her rocking chair at a table Charley has made for her; she has pretended to pour out a cup of tea, and is this moment handing it to Ernest who sits opposite. Ernest has a wheel-barrow painted red by his side, which Charley made and painted for him. In it I see a new jack knife, a china cup, a plate and a tin express wagon. May has a doll in her arms, which arrived just in time from Washington for the Christmas tree. This was sent by her father.

Charley is standing at the open door, with a sun-glass in his hand, trying to set fire to a piece of paper with the concentrated rays of the sun. At his side hangs a magnet from a string. Oh! Charley feels very important to-day. What a wonder this magnet is to the children! When the needle leaps to it Ernest laughs and then asks with a solemn face: "Why, what makes it do that?" In Charley's pocket is a compass and with this he feels that he cannot be lost at any time.

Ernest's mother has received some presents from the wee darlings, slippers, a new dress and a book. Mrs. Strawbridge has not been forgotten; Charley has bought her a gold ring; May has purchased a silver thimble, and Ernest a feather duster; but we must not forget that May has a new thimble, a pair of scissors, and a work-basket. But perhaps you ask where did the children get the money to buy all these presents. I will tell you. May and Charley have each fifty cents a month for helping their mother, and I assure you May can set the table, and Charley wipe dishes, just as well as any body.

"O mamma! O mamma! O aunty!" shout the children who have left toys and gone off to a prickley pear cactus to gather the pears, "come and see the wild geese." Down goes the pen, and up goes Aftena into our arms. Bless her heart! she has not been forgotten—new shoes, a tin plate, rattle, and toys, have been delighting her on the floor; but now she is snatched up in a hurry, and out they go to see the wild geese—yes hundreds and thousands of wild geese, that are filling the air with their quacking music. How beautifully they go! curving, curveting, waving, gliding, always retaining the most perfect lines of beauty. May and Ernest dance, clap their hands, and shout with delight, and baby Aftena appreciates it all for she chatters, leaps and stretches out her hands, with rapturous pleasure.

But what now?—I had just finished writing the above, when in comes Charley followed by May and Ernest, their hands full of prickly pears; the red juice is streaming from their hands, their faces stained, and worse than all their lips and tongues full of the little thorns that cover the cactus pears.

"The magnifying glass, the magnifying glass," says Charley, and over the lips and tongues of May and Ernest their aunty goes very patiently with the magnifying glass to find the almost invisible thorns. Soon they are relieved, and off they go again, but this time to the aroya.

And now we must say good bye, but not forever, oh no! we will meet again, for by and by I will write a second book on California, and then we will travel with our young folks through various parts of this great country, and I promise you many good times in the future.

But here come all the little rascals again! What now?

"See here," says Ernest, holding out his hand. "See here!" says May, holding out her hand. How flushed and excited their faces!

"Horned frogs! Two horned frogs! are they not pretty?" says May.

"See the horns," said Ernest, "from the top of their heads to the end of their little tails."

All are gathered round my writing table, aunty and baby Aftena at my left, Charley on my right, looking over my shoulder. Aftena touches one of the horned frogs with her finger, the laugh goes round. Oh! blessed darling friends! here we must part—here must end the first book of our "California" story.

"Just a year," says Charley to his mother, "since we left Washington."

We catch these words, we see May, Ernest, and aunty look up and smile. And so endeth the last chapter.

THE END.

Pleasantries.

AN old lady read about the strike of the wire drawers, in Worcester, Mass., and said, "that, of new-fangled things wire drawers must be the queerest."

A QUAKER'S advice to his son on his wedding day: "When thee went courting I told thee to keep thy eyes wide open; now that thou art married, I tell thee to keep them half shut."

AN overbearing lawyer endeavored to browbeat a witness by telling him that he saw a rogue in his face. "I never knew before," said the witness, "that my face was a looking glass."

IF you like practical joking, just introduce two strangers, previously informing each that the other is deaf; but don't stand around.

"ARE dem bells ringing for fire?" asked Pompey of Tiberius. "No," replied Tiberius; "dey hab plenty of fire, and dey is ringing de bells for water."

WHY is a hen immortal? Her son never sets. Why is a hen on a fence like a cent? Head on one side tail on the other. Why don't hens lay at night? Then they are roosters. Why is the first chicken of the brood like the mainmast of a ship? A little forward of the main hatch. A chicken just hatched like a cow's tail? Never seen before. And, to conclude, a hen is a poor economist, because for every grain she gives a peck.

Temperance.

THE CAUSES AND CURE OF INTEMPERANCE.

A lecture delivered by C. Fannie Allyn, January 30, 1872, at Harmonial Hall, Washington, D. C., the substance of a portion of which is compriesd in the following abstract, reported for the PRESENT AGE.

The time has passed for emotions, anecdotes, and incidents, and has arrived for a practical cure. We propose to investigate its cause from other than merely external standpoints. By intemperance we understand not only that which is alcoholic, but the intemperance of mind which produces that of form. Our ideal of to-day is how to make an hour subserve the purpose of a year; how to live fast, how to grasp more in the same time, how to say something in the most sensational way; thus is induced extravagance of thought and expression; and herein is one of the key notes to the subject, one of the principal causes which have produced intemperance. This mental condition being reached, this desire experienced, something is wanted to bring excitement to the body, to produce an abnormal physical corresponding to the abnormal mental condition.

* * * * * *

One of the largest causes of intemperance is ignorance—ignorance of ourselves. The dog invariably chooses the bone he thinks best, and promptly leaves a poor one when he thinks a better one can be had. But humanity is ignorant as to which is the best bone to take. Men and women desire happiness; and the very extravagance induced by intemperance, for a time, brings them that which they desire, because it drowns their thoughts, their troubles; only however on the same principle as a whip sends the horse homewards at a more rapid but much more exhausting pace.

* * * * * *

Reformatory laws are well, but a deep insight into physiological causes is better. Both the Bible and common sense teach us that the iniquities of parents descend even to the fourth generation. Cases of sober fathers and drunken children, or *vice versa* may be adduced; but they do not disprove this law of hereditary descent. There is intemperance in both, the form merely being changed from mental to physical intemperance, as water changes its form according to the vessel in which it is contained.

The lecturer then instanced the effects of intemperance on many writers, including Byron, Pope, Coleridge, and Cowley, also on Edmund Kean and Shakspeare. The indelicacy of many passages in the latter was attributed to alcohol; and had all Byron's works been written under the effects of gin-and-water, as Don Juan is said to have been, we should have had no Byron.

CURE. Let the power of the physician and the chemist be brought into school books and schools by means of physiological charts contrasting the normal condition of the various organs with that produced by intemperance. For such questions as "What is the chief end of man?" and "Who was the wisest man?" substitute, "What is the effect on the human frame of oil of vitriol, nox vomica and alcohol. It is time to *begin* with children. If you never plough the field and sow the seed, you can never reap the harvest.

To the churches, we suggest that a sacrament which is a sacrilege is not the best method of commemorating the hero-martyr of eighteen centuries ago who died for a principle. Cheap amusements, a moral drama, cheap theaters, cheaper music—these form important curative elements. Is it not worth at least half as much to *prevent* as to *punish*. Would it not cost far less to keep open theaters than prisons? The drama is *now* a pulpit and is destined yearly to become more efficient as a teacher. Another practical remedy is the adjustment of the labor question. The rich and the poor must be strictly equal before the law. The rich man gets drunk, a ten dollar bill slips into the hands of a policeman and he is safely taken in a carriage to the arms of his wife—or of somebody else; while the poor man goes to the station house. The Parker House in Boston may keep liquor, but Pat Donoghue on North St. is raided by the police for the same thing. Capitalists and laborers know too much of each other, in regard to intemperance, to respect each other; hence an absence of mutuality resulting in mutual losses. When the Young Men's Christian Association in this city started a gymnasium, that was the biggest thing they dared to do—a legitimate amusement. Children must be amused somehow; and the world is a great mass of children, playing with just what they can get; and if they can get nothing else to play with, they will play with intemperance.

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STATEMENT OF THE BUSINESS OF THE DEAD RIVER GRAND TRUNK RAILROAD.

1. From an accurate estimate it appears that this road is carrying 600,000 passengers per year, mostly young men, down to the condition of *Common Drunkards*.

2. It is carrying toward destruction multitudes of the brave and noble young men in our army.

3. It has carried down to disgrace, poverty and destruction, many of the most talented men in the country, from the Bar, the Bench, the Pulpit and the halls of Congress.

4. It carries more than 1,500,000,000 of dollars to *Destruction*. A distinguished observer of facts says: "All the crimes on earth do not destroy so many of the human race, nor alienate so much property as drunkenness."

5. If the families of drunkards average five persons, it carries untold misery and wretchedness directly to more than 1,500,000 people, a large proportion of whom are women and children. It sends 200,000 to the Almshouse.

6. 133,000 places are licensed to sell spirituous liquors in the United States and Territories. 390,000 persons are employed in these grog-shops. If we add to them the number employed in distilleries and wholesale liquor-shops, we shall have at least 570,000 persons employed in sending their fellow mortals to premature graves.

7. In the National Beer Congress, at their ninth annual session at Newark, New Jersey, in June, 1869, the presidents presented statistics showing the total amount of capital employed directly and indirectly in the manufacture of beer to be $105,000,000, giving employment to 56,663 men.

8. Crime is mostly caused by drunkenness. Criminals cost the United States $40,000,000 per year.

9. The liquor traffic annually sends to prison 100,000 persons; reduces 200,000 children to a state worse than orphanage; sends 60,000 annually to drunkard's graves, and makes 600,000 drunkards.

10. The people of the United States, according to the report of Commissioner Wells, swallowed from the counters of retail grog-shops in one year, poison liquor to the value of $1,573,591,856.

11. This terrible business against the laws of God and man is rapidly increasing.

* * *

THE following Memorial to Congress has been adopted by the American Temperance Commission, designed to secure so much of a "civil service reform" as will hereafter exclude drunkards from the offices of the government of the United States. Blank copies of the memorial may be obtained for circulation at the office of the Commission, No. 39 Nassau street.

To the United States Senate and House of Representatives:

Your Memorialists, citizens of the United States, respectfully and earnestly ask that an amendment to the Constitution of the United States be adopted by you, and submitted to the States for ratification, providing that no candidate shall hereafter be eligible to any Federal office who is not pledged to abstain from all intoxicating liquors as a beverage; and that drunkenness in any incumbent of such office shall be deemed at any time sufficient cause for immediate impeachment and deposition.

THE SNOW DROPS.

They come to tell us that we soon
Shall hear the glad bees humming
Through blossom-laden May and June,
With song and sunshine coming.

To say that even now beneath
The ground whence they have risen
Lies many a fair and fragrant wreath,
Impatient of its prison.

And, snowdrops, 'tis not this alone
Your pearly blossoms teach us,
There is a lesson more their own,
If its low notes could reach us.

They wake our warmest sympathies
Of sorrow and of gladness,
By showing us how much we prize
A joy that comes in sadness.

For if the snowdrop dared to spring
By June's sweet roses blowing,
It would be thought a common thing,
Compared to their rich glowing.

But as they brave the snow and frost,
And sharp north wind above them,
To cheer us when we need them most,
No wonder that we love them.

And so it is, that where our path
Is desolate and thorny,
'Tis strange how small a blessing hath
The power to light our journey.

And how we count it o'er and o'er,
Through after years of gladness,
And prize its memory evermore—
The joy that came in sadness!

For the Present Age.

RAILROADS AND RELIGIONISTS.

BY LYMAN C. HOWE.

All religious bodies are treated with consideration, and more or less *favored* by corporations and business firms as they attain to influence and power among men. They are supposed to affect, more or less, directly or indirectly, the institutions of the country, political measures and business transactions, and their favor is courted and co-operation solicited as their strength and popular influence is made known. In keeping with this law of social balance, clergymen are respectfully considered and favored with free tickets to such places of amusement or instruction as their moral attitude is presumed to favor, and their *influence* doubtless secures a patronage which abundantly rewards and justifies the liberal partiality, which is often criticised by superficial and honest observers as a favoritism that is opposed to justice and the spirit of pure democracy. In like manner church property is exempt from taxation—since it is assumed to be for the general good and without any especial income resulting from their use—and in some states, real estate owned by clergymen is also exempted. Railroad companies issue "clergymen's tickets" at half the regular rates of fare. They are supposed to be public beneficiaries, and while they are thus serving the public often at their own private sacrifice, the nature of their calling necessarily involves travel, and often more of it than most other professions. To encourage this travel and secure it by railroad patronage is not only *policy* for railroad companies, but respectfully due to the large class they represent as a compliment to their representative and an expression of approval in favor of moral and religious culture. There is a common interest and mutual dependence in this world between the people and government, and between all corporate bodies representing different phases and interests of life, and all *classes*, religiously, politically, and socially.

When classes organize, their numbers and strength are made manifest, and at once respected. Whether the favors shown the church and the clergy are always due or just, it is not our purpose now to discuss. But that such consideration is shown none will deny, and it is apparent that *policy* on the part of public companies justifies it in a *business* way. And if it is right and politic in one case it must be in all, conditions being equal. The question of moral value can scarcely be settled, since every one will judge from his own standpoint made up of his individual status, indefinitely modified by education and a thousand undefinable causes. But the weight of influences affecting business and governing *policy* can be *proximately* determined by a general survey of public sentiment, number and ability of its advocates and the manifest number wealth and position of its supporters and adherents. One of the largest and most powerful bodies in the religious world has hitherto shared but little in these special favors. There is to-day no one church in this country—the Catholics possibly excepted—that holds so wide a sway in molding the destiny of this republic, and modifying the lives and acts of private citizens, and thus shaping the destiny of its business concerns as the *Spiritualists of America*. No class of ministers travel and pay to railroads and other public conveyances as much as our spiritual lecturers. And I humbly submit that justice as well as courtesy to one of the largest and thriftiest, not to say the best classes of religionists and *thinkers* in America demands the recognition of *our* ministers, preaching as they do the most glorious gospel that ever breathed from lips of men, and that they be awarded the same advantages as other ministers of the gospel. And if it is sound policy to thus express favorite regard toward clergymen of other churches, it is even more to the interest of railroads and all kindred associations, to acknowledge and treat with respectful consideration this growing power and all-embracing religion.

THE WORLD DOES MOVE.

EDITOR PRESENT AGE:—I have been quite delighted to see your paper, rich in matter and handsome in dress taking so decided a stand in favor of all the great movements of the day, especially of that mightiest of all modern movements which by the aid of the higher world is shaking the very foundations of old follies, old superstitions, old theological notions. I see you aim to preserve what is beautiful, pure and good in the old, and yet launch out boldly into the still more beautiful things that belong to the *present age*, which last are moving on in a geometrical progression towards the glorious future. We need all our liberal papers to help emancipate the human mind and redeem the world, and for men of means to furnish capital for such a paper as yours is one of the surest ways of laying up "treasures in heaven."

For some months back I have been having a rich experience in several of our cities, including Boston, which seems to be a great fountain head of free thought; also in New York, Chicago, etc. Boston has been liberal towards suffering Chicago, and the *Banner of Light* has manifested much sympathy towards the liberal press of Chicago. Boston is probably the most moral, best educated, and yet the most *skeptical* of any large city in the English-speaking world. So much for the supposed danger of liberal sentiments, which are pretty generally diffused among its people.

While in New York, I received an exalted communication through Mrs. Kimball's mediumship as coming from Esculapius. A few of the words, as nearly as I can remember, were as follows:

"My son, knowing of your intention of establishing an Institution for healing human bodies and souls, I have come to encourage you in your work. We love the mediums and their work as we love our lives, and as far as possible, shall protect them from persecution. Although we move in spheres of inexpressible light, we love the dear old earth."

I remarked, How kind it is for you to leave your beautiful home to help us poor suffering mortals. The tenderness and love then expressed were angelic. He spoke as follows:

"Great power to bless others shall be given to you, my son, but let no low motives guide you. Be tender to the poor, the sick, the suffering. Lift even the most degraded from the ditch with no word of reproach. Seek out the humble and the afflicted more than the rich and the great, and your reward shall be sure. We feel for toiling, suffering humanity. We cannot go to heaven until we take the dear old earth along with us."

Were ever sweeter thoughts put into human language than this last sentence? Let philanthropists try to grasp the divine sentiment and go hand in hand with the angels in carrying it out. Let our hearts re-echo the words, "We cannot go to heaven until we take the dear old earth along with us!" There shall be "new heavens and a new earth, and shall we not all have some of the glory of making them new? The more we give beauty and joy to others the more beautiful and joyous shall we be ourselves. Rear high then the Temple of Progression, with corner stones of love and pillars and key stones of justice, and diamonds of purity glistening all over its walls, and the illuminations of knowledge and wisdom beaming through all its windows; with soft chaste frescoes of temperance, and buttresses of human rights, the rights of all, races, conditions and sexes, while from the great central dome, even as from the starry dome of nature itself, let the words—INFINITE LIBERTY AND INFINITE LAW, shine forth before the whole world. The equal combination of liberty and law, of variety and unity, of individuality and organization, is the law of the universe. All crystallizations, all foliations, all florescences, all movements of solar systems, all combinations of positive and negative forces illustrate this law. Liberty cannot run into anarchy because law regulates it; law cannot become despotic because liberty takes away its fierceness. Let nations, churches, schools, societies, and families all take the lesson to heart.

How long has poor suffering humanity been waiting for the knowledge and power that are now dawning upon the world, betokening a still greater power soon to come. Mighty motive powers, wonderfully improved methods of heating and lighting rooms, educational and religious reforms and especially the magnetic method of treating human maladies physical, mental and moral, are and will be among the agencies that shall usher in the new millenium. On every hand I hear the triumphs of this method of healing. Dr. Wilbur of Chicago who has a splendid practice, is healing multitudes of cases which other kinds of physicians are powerless to cure. Mrs. Lovering of Chicago also within three weeks healed five cases which were given up by the old practice. Hosts of others are performing an admirable work also in the same line. Dr. Wilbur, I believe, invented the plan of magnetizing paper and applying it to diseases. Paper and he seem to have quite an affinity for each other. After he caresses and smoothes it a little, it will jump up very affectionately against his hand or cling to the ceiling and sometimes show its delight by emitting sparks of fire as I saw it do the other day. If anybody dares to doubt its power he can charge several pieces with such power that when put over a diseased spot will pull away so fiercely at the bad magnetism as to make the owner beg to have it taken off. The institution which I shall establish in New York is to have some new features which I think should be carried out in other places. We expect to have several powerful magneticians each armed with his own special power to heal, a clairvoyant to diagnose disease, vapor baths, electricity and in case of the grosser blood diseases some of the gentler class of medicines will be magnetized and used, thus giving us a greater variety of power than any institution thus far established. Our purpose is to elevate the people by means of public lectures, and also by private instruction to the persons we treat, on the laws of their physical and moral upbuilding. It is a blessed fact with reference to magnetic and spiritual healing that it is incomparably superior to all others in restoring the shattered mental and moral powers and in so controlling the brain forces as to give the patient power to overcome many a vicious appetite and passion.

I wish you could get your associate editor, Dr. Willis of New York, to come to Chicago long enough to give his admirable lectures on his mediumistic experiences before royal and noble families in Europe, also his experiences at Harvard University. Most of the monarchs and several of the great statesmen and heroes of Europe are Spiritualists, but we have many a small man in this country who can see through the humbuggery of Spiritualism and is entirely too good to associate with Spiritualists in any way.

When Mr. Jamieson says there is too much religion, I presume he means too much of the old religion. The world has been famishing and dying all these centuries back for want of the genuine article of religion. Forms, creeds, ceremonies and sanctimonious outside appearances are not real religion. Science alone is dangerous and may be perverted; but when suffused with the spirit of true religion it joins hands with Heaven to redeem the world.

Let me relate one little experience as illustrative of the beautiful land which is in store for us when we have ended the cares and duties of the earth life. Sometime since, as I became quiet, in my room with my eyes closed, I felt touches on different parts of my person and influence like breathings over my forehead only that these breathings seemed to go one or two inches deep into my brain. Thousands of exquisite tints and hues began to make their appearance, a landscape moved in panoramic style before me in the midst of which was a palace surrounded by pillars with arches upon arches between, and floors that were tesselated and covered with a Mosaic work of precious stones compared with which the finest work which I had seen in European palaces seemed like trash. Vast groups of flowers of every exquisite form, hue and combination were passed before my vision, or else my vision was passed before them, I hardly know which. The flower which added most to the brilliancy of the effect was one whose leaves were illuminated and glistened like a star. It would set our earthly florists wild with delight if they knew they could propagate such a flower. The next day I called on Mrs. Cartright, an excellent medium at 410 East Fort St., Detroit. After describing and naming several of my spirit friends, she said my spirit brother was present and wanted to know if I saw the vision he presented me last night. I told what I had seen. He then said that the palace and park were our mother's spirit home which she had prepared for us and not only was it a common gathering place for her family but for many other congenial and beloved spirits who often met there. But a striking test took place at a sitting with Mrs. Weeks, now at No. 1253 State St., Chicago. After becoming entranced she described my mother and went into raptures over the beautiful palace and park with river and mountains in the distance, which she said constituted my mother's home. She described the pillars and arches, and flowers and the form of the building just as I had seen them. Thus friends let us do our part faithfully and well here so that we may be worthy of the beautiful homes of the "Better Land."

L. D. BABBITT

Chicago, Feb. 4, 1872.

MRS. WOODHULL IN BOSTON.

EDITOR PRESENT AGE:—Thursday evening, Feb. 1st, Mrs Woodhull delivered her lecture on the "Impending Revolution," at Boston Music Hall, before a select audience. She spoke of the magnificent civilization by which we are surrounded, which beginning in Asia has traveled westward, and implanted itself in the virgin soil of America, where an entirely new process was begun. Here all races, nations, and tongues do congregate—a new race is being developed, into which will be gathered all the distinctive characteristics of the various races—combining all the different qualities in one grand character, which shall ultimately gather in all people of all races. The future government of the world, which shall become universal, is also being developed here. The final revolution will be the contest between justice and authority in which the latter will be crushed never again to divide the members of a common humanity. Justice will in future demand perfect compensation for all things, material, human, and spiritual. She spoke of Vanderbilt, Stewart, and Astor, and considered base a system which would allow the accumulation of such colossal fortunes, arguing that the evil might be remedied by abolishing huckstering, or middle men, and substituting a general system of public markets, conducted by the people, through their paid agents, as other public business is performed.

Vanderbilt, Scott, & Co. are demonstrating that all railroads would be more advantageously conducted under one management, than a thousand different ones. The railroads must revert back to the people, and be conducted as our common highways are. The most insidious despotism is the monopoly of money. It paralyzes our industries, shuts the gates in the way that leads to the inexhaustable treasures in the bosom of mother earth, strips the stars and stripes from the masts of merchantmen, compels our immense cotton lands to luxuriate in weeds, robs our spindles of the power to turn them, and lays an embago on every productive enterprise. Thirteen millions of laborers in this country annually produce four thousand millions of wealth, every dollar of which over and above the cost of living is paid over to appease the demands of the monster—Interest. Do you suppose our markets would be flooded with British goods if our producing and manufacturing interests had all the money they require without interest? No; it is the tribute money is required to pay to *capital*. Gold, cotton, corn, and wheat are wealth, if these are destroyed there is a loss, but when money is destroyed there is no more loss than when a promissory note is burned. What should we care if we had not an ounce of gold, if we had millions of bushels of corn and wheat, bales of cotton, and manufacturerd goods to send to other countries. That produce we should substitute for good as the basis of a newer issue, and instead of corporation let the government issue it and lend to the people at cost or if you insist on paying interest for money, pay to the government and lessen your tax as that much. Mrs. W. denounced the clergy who acknowledge that they dare not preach the whole truth for fear of an audience of—empty benches. We must open new channels for the expansion of the human soul. Let me urge every one who desires to be truly Christian to no longer separate Christianity from politics, but make it the base on which to build the future political structure.

MARION.

Voices of the People.

EDITOR PRESENT AGE:—I send you post office order of three dollars, for which please extend my subscription for the PRESENT AGE, and you may send if convenient *Woodhull & Claflin's Weekly* also. My subscription to the AGE must have nearly expired. I cannot think of doing without it. It occupies a position in journalism held by no other paper. Its editors are independent and fearless in standing for the right. Its correspondents are able, and fearlessly grapple the popular errors of the day.

The Woman's Department alone is worth the whole cost of the paper to those who are interested in that direction.

The severe trial the AGE has passed through is as the refiner's fire to gold. It shines the clearer and appears the brighter since its fiery trial. Go on, brother, and gather strength from your surroundings to pull down the strongholds of orthodox error, build up the cause of right, and proclaim to the thinking mind the gospel of the angels and the beauties of a bright hereafter. God speed you on.

D. T. GRIFFIN.

OAKFIELD, NEW YORK.

EDITOR PRESENT AGE:—I enclose three dollars to pay for the PRESENT AGE, and *Woodhull & Claflin's Weekly* one year. I renewed my subscription a few days before the fire. When my time would be up for the paper I don't know and don't care. Put this on your book Jan. 1st, 1872, and whatever there is coming to me, strike out. If you know of one or two women that would like to take the AGE that are not able to pay, supply them and send the bill to me and I will remit to you. Respectfully yours,

IRA BRONSON.

LOCKPORT, Jan. 25, 1872.

[BROTHER:—In behalf of our common humanity I thank you for this benevolent manifestation and the paper will be sent to Mrs. Ives, Augusta, Mich., and Carrie S. Huddleston, Lotus, Ind. They want the paper, have been afflicted and cannot pay. We have no doubt they will write you their acknowledgments. ED. AGE.]

EDITOR PRESENT AGE:—Enclosed please find three dollars, which you will please acknowledge. Please date this subscription from Jan. 1st, 1872, and send me the balance statement up to this date and I will send you the cash. Thus you see that our faith in your continuance of the AGE is not relaxed in the least. Long may you and it live to enlighten the world, and open the eyes of the blind that they may see the God given truths you inculcate.

You have withstood one of the most powerful of nature's elements, and your colors are waving higher on the staff of progress than ever. Your paper is to me a mirror that reflects Spiritualism in its true principles. Respectfully yours,

J. KEMBLE.

NEW ALBANY, Jan. 29th, 1872.

EDITOR PRESENT AGE:—Knowing that my year's subscription did not expire until the 182nd number of the AGE, I have been dilatory in forwarding my pittance for the ensuing year, but sickness and the want of means must be my excuse. The AGE, in its noble stand for woman suffrage and every other reform of the day, challenges the admiration of every candid, liberal-minded man who loves his country and his country's good.

You will find enclosed $3 for the AGE and *Woodhull & Claflin's Weekly*.

OLIVER E. WEST.

CAPAC, MICH., Feb. 5, 1872.

EDITOR PRESENT AGE:—I have been very remiss in sending your dues. I do not know that to make many apologies would do any good. Enclosed you will find three dollars in payment for the AGE. I promise you I will not get behind the times again. You may set me down a subscriber to your paper as long as I live. I cannot do without it. WILLIAM HARPER.

ELBA, ALA., Jan, 1872.

MARRIED.

In Liberal Hall, Morenci, Mich., Sunday afternoon, Feb. 11, Mr. Bainbridge C. Brink to Miss Mattie L. Rounds, all of Morenci.

GONE TO DWELL AMONG THE IMMORTALS.

At Berrien Springs, Mich., January 15th, 1872, George S. Pardee sweetly passed on to the Beautiful Beyond, aged about fifty years. Bro. Pardee was a studious, obedient, and loving pupil in the great school of his Father God and Mother Nature. A liberal thinker and Free Religionist, most of his life, but about two years since, he took up the PRESENT AGE and other Harmonial reading, and they brought new life and immortality to light in his soul. When his dear little daughter Ellie passed away last season, he said to the writer: "Ah! yes, she is well, and well cared for among the beautiful and blest of the Summer Land; I shall see her again."

He was an honest man, and hence, moral virtues and qualities grew from such genial soil, and bore rich fruit. A most affectionate husband, a devoted parent, a genial companion, a benevolent citizen, a kind and successful teacher of the young, he lived a useful and loving life, and sweetly passed on to dwell among the Immortal Brotherhood.

His pupils, like his bereaved family, were deep mourners, and came to mingle their tears in loving memory of the departed.

Rev. D. H. Reiter, a liberal Lutheran clergyman, officiated at the burial, lovingly and feelingly recounting the history and virtues of the deceased.

"As into air the purer spirits flow,
And separate from their kindred dregs below;
So flew the soul to its congenial place."

"Calm on the bosom of thy God,
Good spirit, rest thee now."

WORTHY PUTNAM.

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ACKNOWLEDGMENTS.

Received from John L. Tyler, Nelson Corner, Wm. B. Smith, Richard Bartlett, Dr. D. C. Dake, Daniel Lyman, T. M. Barnes, $5 each. A. C. Daniels, $4.50, J. A. Kenny, $4. A. McLin, C. C. Cutting, Wm. H. Burr, H. Harrington, Harvey W. Dickerson, Sarah A. Wiley, Mrs. L. D. Crippen, Mary A. Dickinson, J. Kemble, Rose J. Boultier, H. P. Truman, Henry J. Newton, W. H. Parsons, E. D. McCracken, John H. Keyser, Mrs. Jas. Stebbins, Austin Campbell, Edward Joslyn, E. A. Brace, A. Chapman, W. D. Schardt, E. Weed, M. E. R. Pierce, Harriet Farley, Mrs. A. Mrs. E. L. Tillotson, Harriet Gaines, Mrs. L. P. Wilson, Stephen Thompson, J. A. Willard, D. T. Griffland, C. H. Field, Mrs. A. C. Burr, Old Scarl, R. M. Archer, C. Babcock, and Son, Mrs. Knickerbocker, Horace Josh A. Hale, Hannah Kenney, Alice each. W. H. Baker, $2.25. M. B. Hindes, Jane Dinwidie, Miss M. H. Eliza Langley, Augustus Bode, G. W. W. Bryant, Mrs. L. C. Thompson, Mrs. A. B. Goodykoontz, Chas. Manner, D. 50. Wm. Baker, Jane Green, Mrs. Richards, G. R. Edgerton, $1 each.

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